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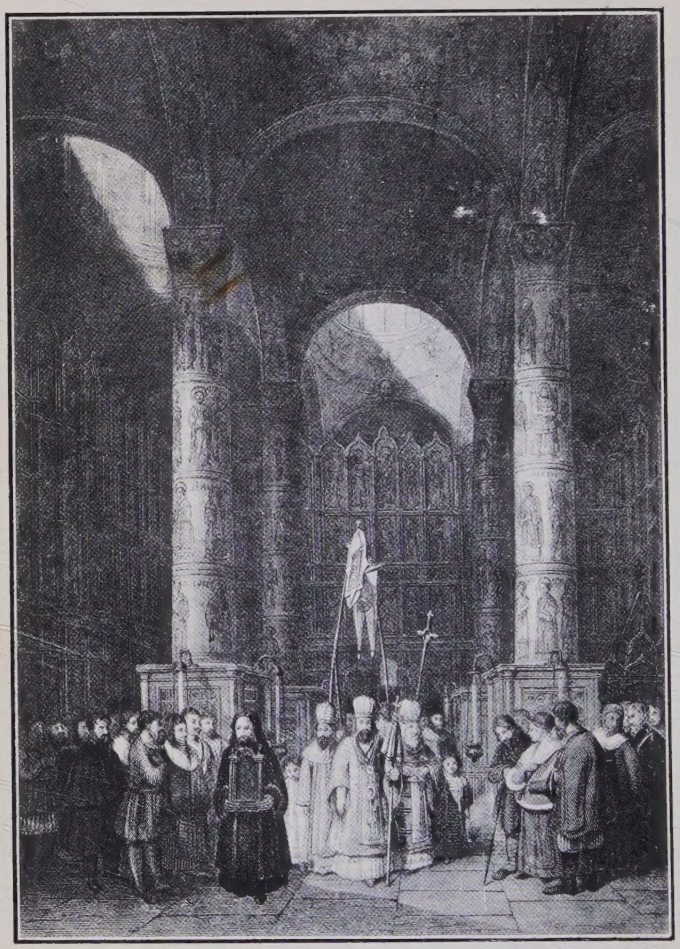

CHURCH OF THE ASSUMPTION, MOSCOW

[*Frontispiece*

MOTHER OF ALL CHURCHES

A BRIEF AND COMPREHENSIVE HANDBOOK OF

THE HOLY

EASTERN ORTHODOX CHURCH

BY THE

REV. F. G. COLE, M.A.

Vicar of Bilton-in-Holderness

WITH FIVE ILLUSTRATIONS

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MOTHER OF ALL CHURCHES

INTRODUCTION

THE Holy Eastern Orthodox Church is not of antiquarian interest alone, nor should its study be relegated to those who dwell far apart from the stress of modern life, lovers of the quaint and curious. She represents, to a great extent, a stage through which the Western Church has passed, and, therefore, a knowledge of her doctrines, rites and ceremonies gives us an insight into the origin of many Church customs. By comparing the Latin and Greek Churches and inquiring into the points wherein they differ, we elicit much information with regard to present-day questions, correct many ill-formed opinions, and cut across many cherished prejudices. In fact, if we would have an intelligent view of our own branch of the Church, we shall have not only to study its early history in our own land, but also to widen our vision by a knowledge of that great Communion, numbering a hundred million of our fellow Christians, which, in many respects, gives us a picture of Church life as it was in the days of the General Councils. To look at things from another's standpoint makes us able to appreciate our own; and so there is much to be learnt from the study

of a Church which regards the Pope as the first Protestant, who, by using his private judgment on things divine, has opened the flood-gates to other and worse rationalists, himself being the author of the countless sects into which Western Christianity is divided. This seems to us a strange view to take, and we ask ourselves what manner of persons they be, and what is the standpoint of those, who can so regard the course of Church history.

The remoteness of these people from England has caused us to overlook them and the lessons of their existence. The Church of Rome occupies so large a space within our horizon, that when people think of Catholicism (I am putting the Church of England for a moment outside the question) they naturally regard it as represented by the City of the Seven Hills. This ignorance is also largely shared by English Churchmen, and yet they, belonging as they do to a Church which is catholic and reformed, should certainly learn something of that Communion which, like their own, maintains an equally stubborn front against the Calvinism of Geneva and Papal aggression. We should know more about that great Church, occupying more territory than that of Rome, and having nearly half the number of adherents, which takes somewhat the same attitude as we ourselves, and is beset by the same foes.

In the eloquent words of the late Dean Stanley we are told "that a knowledge of the existence and claims of the Eastern Church keeps up the equipoise of Chris-

tendom. The weight of authority, of numbers, of antiquity, has various attractions for different minds. Some characters are self-poised and independent. Loneliness and singularity in the present, the hopes of a remote and ideal future, are to them the notes of a true Church. But there are many who are in danger of being thrown off their balance by the magnetic power of those associations which appeal to the imaginative, the social, the devotional part of our nature.

"The body with which we are most familiar as producing this effect is the ancient and energetic community whose seat is at Rome. In it we usually see the chief impersonation of high ecclesiastical pretensions, of an elaborate ritual, of outward devotion, of wide dominion, of venerable tradition. It is close at hand, and therefore, whether we attack or admire, it fills the whole of our view. But this effect is considerably modified by the apparition of the Eastern Church. Turn from the Tiber to the Bosphorus; we shall see that there are *two* kings in the field, *two* suns in the heavens. That figure which seemed so imposing when it was the only one which met our view, changes all its proportions when we see that it is overtopped by a vaster, loftier, darker figure behind. If we are bent on having dogmatical belief and conservative tradition to its fullest extent, we must not go to the Church which calls itself Catholic, but to the Church which calls itself Orthodox—to the Church which will die, but never surrender the minutest point which Council or Father has bequeathed to it. . . . If we are to

have the ancient theory of sacramental forms carried to its extreme limits we must not halt half way with a Church which has curtailed the waters of baptism and deferred confirmation and communion to years of discretion; we must take refuge in the ancient Eastern ritual, which still retains the threefold immersion, which still offers the rites of Chrism and of the Eucharist to the unconscious touch of infancy."

If we wish to have a true view of Church history and doctrine, that we may see things in their true proportion and perspective, we must not overlook the Mother of all the Churches. And if this be true of any student of Christianity, it is still more important that an English Churchman, who would see the origins and trace the growth of his own branch of the Church, should have some knowledge of the Eastern Church.

It is true that this Communion has developed certain features unknown to primitive Christianity, but, even in its present state, it is far nearer to the Church of Athanasius, Basil and Chrysostom, Augustine and Jerome, than the modern Papal Communion. For the first three centuries the Church of Rome itself was a branch of the Eastern Church. The Eastern Church was chiefly responsible for the formulating of our Christian creed. The bishops attending the first four General Councils were for the most part Easterns. The original language of the New Testament is that of the Liturgy of the Greek Church. The fundamental doctrines of the Incarnation and the Trinity are, per-

haps, viewed with a greater metaphysical accuracy by those who now speak and think in the same language as the early Fathers who drew up the Nicene Creed. Even those features of Eastern Christianity, which most resemble Rome, are softened down by the difference of language, Greek being capable of more subtle shades of meaning than the more materialistic tongue of Rome.

Thus for the scholar there is great value in the study of the liturgies and doctrines of the Eastern Church, and any Churchman will find a wealth of information as to those things which are most surely believed among us by tracing doctrines and practices to a point nearer their source in the Church of the land where Christianity was first preached. Surely the very fact that it is the Church of the land trod by our Saviour's feet, and where S. Paul and the other Apostles laboured, gives an interest to this Communion. At Athens there exists with unbroken continuity the Church which S. Paul founded by his preaching on Mars Hill. The Churches of Corinth and Thessalonia are in existence to-day.

This interest, again, must end in sympathy, when we find that, in spite of some features alien to English ideas, there is much also which we Anglicans hold in common with Eastern Churchmen. The Holy Scriptures are circulated freely in Russia and the East. The married pastor dwells among his people, sharing with them the joys and sorrows of family life. The services are conducted for the most part in the language of the

people; for the people can understand the Liturgy even though it be couched in archaic language. National sentiment is hallowed by religion; religion in its turn gives its sanction to the secular government. Episcopacy is regarded as the way in which Christ, the Head of the Church, has willed that the Apostles' commission should be handed on. The worst errors of Romanism are absent from the East. The cup is not withheld from the laity, whose priesthood is recognized as co-existing with that of the ordained ministry. The doctrine of Intention, whereby Rome leaves it uncertain whether a sacrament be valid, is repudiated by the Easterns, who place the reality of the celebration "in the intention of the body of the faithful and of the Church at large through the celebrant canonically appointed and canonically performing his assigned service." The teaching of the Latin Church as to works of supererogation, merit, indulgences and dispensation has no place with them.

Thus there are many grounds for sympathy with the East; we are opposed by the same controversialists, and there is the hope that the friendship, which may grow up between us and this sister Communion, will eventually bring nearer the day when there shall be "one flock and one flock-master."

The object, therefore, of this little book is to present a brief, concise account of the Eastern Church, giving as many characteristics as are possible in the space assigned, so that the salient features may be seen at a glance. The writer hopes that many to

whom this aspect of Church history is but little known may perhaps be enabled to take a wider, juster view of Christendom, and of the attitude of the various bodies towards each other, and, above all, receive a new light upon our own beloved branch of Christ's Church, and that perchance some few may be led to a deeper study of this interesting subject by seeking information from great scholars like Dr. Neale, of whom the present writer is but a humble disciple.

CHAPTER I

THE FOUR PATRIARCHATES

In order to understand the position and standpoint of the Eastern Church, it is necessary to consider the Patriarchal theory on which it is based. Unlike the Church of Rome, which is a monarchy; unlike Anglicanism, which is based upon a theory as to the equality of bishops, the Eastern believes that the true principle of Church government is that of an oligarchy. "By the East," says Dr. Neale, "the Church was, and still is, regarded as an unmixed oligarchy, based, indeed, on the great body of prelates, but gradually, through the various stages of bishops, metropolitans, primates and exarchs, finding its sovereignty in the five Patriarchal thrones." Each Patriarch, according to this view, holds in his own territory the position which the Gallican theory assigned to the Pope in the Church universal—that is, each is supreme in his own territory, and is not amenable to the jurisdiction of his brethren, and may only be deposed, if he err, by a General Council. The Church then, by the Eastern, was regarded as resting upon the pillars of the five Patriarchs; and now, since the Patriarch of Rome has become a shaky, if not a fallen pillar, the Church is that community which is

governed by the four remaining Patriarchs, those of Constantinople, Alexandria, Antioch and Jerusalem.

The Holy Orthodox Eastern Church claims to be the true remnant of the ancient Church, which still, in the East, upholds the faith taught by Christ and His Apostles and the first seven General Councils, from which Rome and the rest of the Western Church have seceded, whom she regards to be guilty not only of schism but of heresy.

This theory of Patriarchs is now modified by the existence of daughter Churches, such as the Russian, which outnumbers all the rest of the Eastern Church by four to one; but, even now, in theory at any rate, the independent National Churches not only bear allegiance to Constantinople, but are regarded as having once existed potentially in that Patriarchate.

This Patriarchal theory was never generally received in the West, but in the East it was regarded as fundamental. Even their number, five, was the sacred number; and when a new Patriarch was appointed for Moscow, it was thought that he supplied the place of the lapsed Patriarch of Rome.

The rise of the Patriarchates, at least under this title, is involved in some obscurity; but it is clear that, at the end of the second century, three bishops stand out most distinctly as dividing among themselves the supreme government of the Church: the great Bishop of Rome the Imperial City, the Bishop of Antioch the capital of the East, and the Bishop of Alexandria the city of learning, the key of East and West. The last-

mentioned seemed to have shared with the Bishop of Rome a preference for the title of Pope. Their respective territories corresponded with the three great divisions of the Roman Empire; and, in addition to the dignity naturally accruing to them from the pre-eminence of their cathedral cities, each of these claimed ecclesiastical sanction for his unique position. Antioch and Rome alleged that their sees were first founded and occupied in succession by S. Peter, while Alexandria professed to have been the scene of S. Mark's labours.

The Patriarchate of Rome lies outside the sphere of our work. Suffice it to be said that, according to the Eastern view of the Church, the whole area occupied by Latin Christianity is regarded as the domain of the Western Patriarch, who, if it had not been for his inordinate ambition, might have remained in communion with the Orthodox Church, in which case there would have been conceded to him the position of *primus inter pares*.

Only second to Rome in importance in the earliest days of Christianity, and prior in time, the city of Antioch became a pre-eminent centre of the Christian religion. Here was the first Church founded outside the limits of the Holy Land. The Church of this capital of the East was the seat of what was really the first Patriarchate, although the name came later, and was a most flourishing Church, until it was almost swept away by the Mohammedans. The present Patriarch resides at Damascus, and rules over

about 80,000 Christians under his ancient title of "The Most Blessed and Holy Patriarch of the Divine city Antioch, Syria, Arabia, Cilicia, Iberia, Mesopotamia and all the East, Father of Fathers, and Pastor of Pastors."

The Patriarchate of Alexandria, the city of the Neo-Platonists, the University of the Church, and the great commercial city of the world, long shared with Rome an unique greatness. The bishop of this city in early times, like the Bishop of Rome, was known under the title of Pope. Its lustre, however, was early dimmed. The subtlety of intellect which had marked her theologians in the time of the early Councils degenerated into sophistry and hair-splitting. Egypt fell into the Monophysite heresy, and the national feeling of the people caused them to regard the Orthodox Greeks as foreigners, the name Melchite or Imperialist being given to those who followed the emperors and the faith of Chalcedon. The divisions of the people facilitated their conquest at the hands of the Saracens, who invaded their country in 638, enslaved the people, and burnt, it is said, their invaluable library. The real native Egyptians, known as the Copts, continued to profess Christianity in heretical form, and now the only Orthodox Christians under the sway of the once powerful Patriarch number some 37,000. The Patriarch still holds his ancient title as "The Most Blessed and Holy Pope and Patriarch of the great city Alexandria, and of all Egypt, Libya and

Ethiopia, Father of Fathers, Pastor of Pastors, Archpriest of Archpriests, Thirteenth Apostle and Œcumenical Judge." The last title seems to have been given him because it was his office to regulate the Calendar by the right fixing of the date of Easter, his city being pre-eminently the home of astronomers.

The founding of the city of New Rome on the site of Byzantium was the occasion of an addition of a fourth Patriarch, who soon arrogated to himself a position equal to that of Rome. At the founding of the new city Byzantium was a mere bishopric under the Metropolitan of Heraclea; but on the transference of the emperor and court to Constantinople the bishop of the new city crept to the fore. He, too, discovered a sanction for his exaltation in the legend that the Apostle S. Andrew visited Byzantium, ordaining the beloved Stachys as the first bishop. At the Council of Constantinople, A.D. 381, it was enacted among its canons that the Bishop of Constantinople should hold first rank after the Bishop of Rome, because his city is the New Rome. We thus see that towards the close of the fourth century the one great reason for the high estimation of the Roman bishop was the fact that Rome was the chief city of the Empire. It is not certain when the title of Patriarch was assumed by the Bishop of Constantinople, but we may regard it as conferred upon him about this time.

However, the precedence, which this canon gave to the latest Patriarch over the older communities,

was not unanimously received with approbation. Alexandria and Rome both objected, the latter disputing the authority of the canons passed at this Council. Great lustre was shed upon this bishopric by S. John Chrysostom, and at the fourth General Council of Chalcedon, A.D. 451, Canon XXVIII, after reciting and confirming the third canon of Constantinople, enacted as follows, "We, following in all respects the decrees of the Holy Fathers, and recognizing the canon of the 150 bishops most beloved of God (*i.e.* of this Council of Constantinople), decree and vote the same as they did concerning the privileges of the most holy Church of Constantinople, which is New Rome. For the Fathers have with good reason granted its privileges to the throne of old Rome, on account of its being the Imperial City; and the 150 Fathers, most beloved of God, acting under the same consideration, have given the same privileges to the most holy throne of New Rome, rightly judging that the city which is the seat of Empire and is equal to the Imperial Rome in other privileges, should be also honoured as she is, in ecclesiastical affairs, as being the second and next after her."

This canon, again, was unfavourably received, and as a counter-blast that great occupant of the Roman See, Leo I, shortly afterwards not only repeated more emphatically the tradition that S. Peter was Bishop of Rome, but added also the claim that S. Peter was the rock on which Christ had built His

Church, and suggesting by implication that the supreme authority, which was supposed to have been given to S. Peter, was to be extended in perpetuity to his successors. The Patriarch of Constantinople now rules directly over the whole of Turkey in Europe, including Bosnia, Herzegovina and Bulgaria, the whole of Asia Minor north of the Patriarchate of Antioch and west of the Euphrates, and over those Ægean islands not subject to Greece. His full title is, "The Most Entirely Holy Archbishop of Constantinople and Œcumenical Patriarch."

Curiously enough, the Patriarchate of Jerusalem, the seat of the earliest bishopric, instead of being the first to emerge, was the last created. The early Church had recognized the Holy City as the mother of all the Churches, and probably Jerusalem would have been recognized as the seat of a Patriarchate if it had not been for the destruction of the city and the consequent removal of the see to Pella, Cæsarea becoming the civil metropolis. And so it was not until A.D. 451 that Jerusalem was separated from the Patriarchate of Antioch. It is melancholy to think that there are but now 50,000 native Christians in Palestine. Most of the bishops of the ancient sees in the Holy Land reside at the Convent of S. Constantine at Jerusalem, many of them being without a single Christian in their dioceses. Although the inhabitants of the Patriarchates of Antioch, Alexandria and Jerusalem consist for the most part of Arabs and Syrians, these are excluded from the

monasteries, and so from the higher orders of the ministry, all the chief offices being kept in the hands of Greeks.

The great glory of this Patriarchate is the custody of the holy places, and particularly of the Church of the Resurrection, commonly known as the Church of the Holy Sepulchre. The church is held under a firman from the Sultan, who claims the proprietorship. The present Patriarch is friendly disposed towards the English Church, and has allowed English priests to celebrate the Holy Eucharist in the Chapel of Abraham connected with that church. His full title is, "The Most Blessed and Holy Patriarch of the Holy City, Jerusalem and all Palestine, Syria, Arabia beyond Jordan, Cana in Galilee and Holy Sion."

Such are the four ancient Patriarchates whose rulers shared between them the chief authority in the Eastern Church, and if in numbers they pale before the great Church of Russia, still they are the four pillars of the Church, and, from the standpoint of Easterns, the survivors of the catastrophe whereby one of the five fell away from communion with the Orthodox Church.

CHAPTER II

THE NATIONAL CHURCHES

OUTSIDE the geographical limits of the four ancient Patriarchates there have developed within the Eastern Communion several National Churches, the greatest of which, extending from the Pacific to the borders of Germany, is the Church of Russia, the most splendid missionary triumph of the Orthodox Church.

The Russian monarchy was founded by the Scandinavian chief Ruric, who, in A.D. 862, was invited into the country. Commercial and other relations between Russia and Constantinople commenced, and, in their wake, the first seeds of Christianity were sown in the land, Ignatius, the first bishop, taking up his position in Kieff about A.D. 910. The little mission was with difficulty maintained; but the tide turned when Ruric's son Igor married the Princess Olga, who, through the influence of the Christians at Kieff, went to Constantinople to seek the knowledge of the true God. As the result of her inquiries, she was instructed in the faith and baptized, and took with her into Russia a Greek priest, and endeavoured by every means in her power to extend Christianity in her kingdom. During the absence of her son Sviatoslav, who remained a pagan, she exercised the regency of

the country, and had her grandson Vladimir brought up in the Orthodox creed.

Vladimir, however, soon forgot his early training, and even offered up Christian martyrs in sacrifice to his heathen gods. And yet the influence of his early training was not wholly eradicated. In vain Mohammedans and Jews tried to win him over to their belief, and a Latin mission was not more successful. A deputation which he had sent to inquire into the different religions of the world brought to him a wonderful account of the service of the Greeks at S. Sophia. They had been introduced to the worship of heaven itself. But still the prince hesitated.

At last, like Constantine, he put the question to the test of battle, and after his victory at Cherson he won his bride, the Princess Anna, sister of the Byzantine emperor, and his marriage and baptism were celebrated on the same day, in A.D. 988.

Paganism was abolished by royal proclamation; Perun, the god of thunder, was thrown into the Dneiper; the nobility and a great number of the people flocked to the river, and as a nation received baptism from the Greek bishops and priests. The charge of insincerity and of conversion by force cannot be sustained, for Vladimir showed great zeal for the propagation of his faith; churches were built and schools established, and in a short time Christianity seems to have made considerable headway in the country.

The little church at Kieff was replaced by a cathe-

dral of stone, and Michael the Syrian was appointed bishop. The second bishop, Leontius, consecrated the cathedral and founded the Sees of Novgorod, Rostov, Chernigov and Belgorod.

The religion of Christ brought with it civilization, and, as in the case of the conversion of England, the adoption of the Catholic religion was a source of new culture, owing to the contact with neighbouring countries which was fostered by community of faith. The National Church, thus called into being, was one of the most powerful agents in welding Russia into one united empire. Time after time during the turbulent early history of Russia the Church was the saviour of the State. The metropolitan was the centre of unity, and often acted as mediator in the quarrels incessantly occurring between rival princes.

Vladimir died in A.D. 1015, and was buried beside his wife Anna in the Cathedral of Kieff, and was afterwards canonized as a saint.

In the distribution of the Scriptures and the Liturgy among the people the Russian Church was greatly helped by the fact that already translations were in existence; for Cyril and Methodius, the earliest pioneers of Christianity among the Slav tribes, had invented an alphabet, and had translated the services from Greek into Slavonian—the Khazars, Bulgaria and Moravia, kindred peoples, having been already converted through their instrumentality. The "old Slavic" language is still used in the services of the Russian Church, and is said to differ from the ver-

nacular about as much as the language of Chaucer differs from modern English.

From this time forth, for six centuries, the Church in Russia was governed by a metropolitan, subject to the Patriarch of Constantinople, who kept a tight hand over it by retaining the headship of that Church in the hands of Greeks. When, however, in the fourteenth century, the metropolitan see was transferred from Kieff to the newly-erected city of Moscow, a step in the direction of self-government was gained, for, although still dependent upon Constantinople, the Russians were now strong enough to insist upon having metropolitans of their own nationality.

In A.D. 1453 the fall of Constantinople added considerably to the prestige of the Russian Church and nation. Ivan, a Russian prince, married Sophia, the niece of the last Byzantine emperor, Palæologus, and soon afterwards the name of Czar was assumed, and the two-headed eagle added to the Russan insignia, signifying that the Muscovite rulers now claimed to be the successors of the emperors and of the Roman Cæsars. The Church, too, lost some sense of its dependence upon Constantinople, and this feeling grew until the Russian clergy openly expressed their dissatisfaction with their state of subjection to a Patriarch who was in the hands of the Turk; and, in A.D. 1589, the same chain of circumstances which led Moscow to receive the title of "Third Rome" was the cause of the consecration of Job, the forty-sixth Metropolitan, as Patriarch of that city. The

Russians held that, as the seat of the Cæsars had been transferred from Rome to New Rome, and from thence to Moscow, the "Third Rome," so it was fitting that Moscow should have a Patriarch who should take the place of the lapsed Patriarch of old Rome; thus making up the list of Patriarchs once more to the sacred number of five. The consecration of Job as Patriarch was effected by Jeremiah of Constantinople during his visit to the Russian capital. The appointment was confirmed officially by the other Patriarchs, and the new brother was assigned the fifth place, below the Bishop of Jerusalem.

This arrangement lasted for more than a hundred years, during which time the Patriarchs reigned at Moscow with ever-growing splendour and power. In fact, so influential had they grown, that, when the Patriarch Adrian died in 1701, Peter the Great determined that he should be the last, and forbade the appointment of a successor. In 1721 he established, instead, the Holy Governing Synod, consisting of five or six bishops, three priests, and a layman as procurator, all to be appointed by the Czar. The Russian Church thus became, practically, independent of the rest of the Eastern Church as far as its internal government is concerned; for although, as in duty bound, she owes allegiance to Constantinople, the four Patriarchs agreed that the Holy Governing Synod should be regarded as of Patriarchal rank; that is, its decrees were to be considered as of equal authority with those of a Patriarch.

Another important National Church in communion with the Orthodox Church is that of the kingdom of Greece. Ever since the fall of Constantinople the Greeks had been in subjection to the Turks, until early in the nineteenth century, when the national sentiment was awakened. With them, also, their Church played an important part, for she kept them together and cheered them in their darkest hours. She, too, was their inspiration in their struggle for freedom. The sympathy of the Patriarch of Constantinople with the movement cost him his life, for on Easter Day, A.D. 1821, Gregorius was hanged in his pontifical robes at the gate of his own palace at Constantinople by the Turks, on a charge of complicity with the revolution. His martyrdom, however, helped the cause, and enlisted the sympathies of Europe with the Greeks; and at last, after the battle of Navarino, the independence of the nation was formally proclaimed by the Powers. In 1833, after the example of Russia, a Holy Governing Synod was created on the same lines, but for some time the consent of the Patriarch of Constantinople was withheld. At length, in 1852, the Greek Church obtained the recognition she sought, and the Eastern Church accorded to her Synod very much the same position which was given to that of Russia.

The other National Churches have their Synods, which, though nominally possessing less independence than those of Greece and Russia, are practically self-governing in all internal affairs. Servia has for

its ecclesiastical head the Archbishop of Belgrade. Roumania has its Holy Synod under the Archbishop of Hungaro-Wallachia. The Churches of Montenegro, in Austria-Hungary, and in the island of Cyprus, are ruled by archbishops acting through their Synods.

Thus the Eastern Church possesses a federation of National Churches, held together by their loyalty to the ancient Patriarchates, as represented by the chief See of Constantinople. Strained relations may arise, such as those, which have even gone so far, in the case of Bulgaria, as to place that Church temporarily out of communion; but they are in no danger of separation, for they all bear the same filial feeling to Constantinople as our Colonial Churches bear to the See of Canterbury. In fact, there is a close analogy between the way in which the Anglican Communion is held together by Canterbury as its centre of unity, and the federation of the Eastern Church with its mother city of Constantinople. The tie that binds together the Church of England and that of South Africa is one of sentiment, and not of law; but it is none the less real. So, although the Russian Church is autocephalous, although she exults in her sense of freedom, and sometimes, perhaps, irritates the Patriarch by some of her actions, still the feelings of reverence towards the latter in the minds of the Russians would strongly resent anything of the nature of a schism.

Here, let us note, there is no question at issue between the various components of the Eastern

Church on any matter of doctrine or discipline. The strong conservatism of the Orthodox Church prevents any change of formularies, and there is practical identity of rites and ceremonies, as well as doctrine, throughout the Eastern Church.

Again, the supremacy of the Crown in these National Churches is only exercised in temporal affairs. In purely spiritual matters the Church is self-governing; and just as the Church would never dare to trench on the privileges of the State, any king or emperor, if he should venture to touch the Ark of God by interfering in doctrinal matters, would be more likely to lose his throne than to effect his object. The Erastianism which some have attributed to the Russian Church exists but in imagination. It is true that the Czar keeps the appointment of bishops in his own hands, but he usually chooses one of the three submitted to him by the Holy Synod, and, in any case, he cannot select any but men whose orthodoxy and character are approved by spiritual authority.

Let us conclude this chapter by again considering the oligarchical character of the Eastern Church. Just as the Church in ancient times was regarded by the East as finding its sovereignty in the five Patriarchal thrones, so with certain modifications is this true to-day. Each Church is, in its internal matters, independent; but any question which affects the whole Eastern Church is debated by the Patriarchs in conference, giving due weight to the views of the Russian Synod, and the other autocephalous

Churches, and the final decision receives expression through the Patriarch of Constantinople, as the *primus inter pares* of the Sacred College.

This, perhaps, is a suitable place for stating the approximate numbers of Eastern Christians. The 100,000,000 may be distributed as follows: Eight millions are ruled over directly by the Patriarch of Constantinople in the Turkish dominions of Europe and Asia Minor. Eighty millions are members of the Russian Church. Two millions are subjects of the King of Greece. About ten millions belong to the National Churches of Servia, Montenegro, Roumania and Austria-Hungary. The three ancient Patriarchates of Antioch, Alexandria and Jerusalem number their people by the thousands only.

CHAPTER III

THE GREAT SCHISM

In explanation of the abridged nature of these earlier chapters let me plead the intention of this little book, which is to place before the reader's eye a picture, as vivid and complete as possible, of the present state of the Eastern Church. Only the salient features of early Church history can be noted, and those who wish to enter more fully into the details of the causes that led to the separation of East and West, will find the matter in the ordinary Church histories.

The causes of the schism were complex and numerous. If we were to single out any special one, it would be the deeply-rooted objection which the Pope entertained to that particular theory of Church government which we have been considering. The Pope, in the opinion of the Catholic Church, was the Western Patriarch; in his own eyes he was more than a Patriarch. Side by side with the growing importance of Constantinople, whose bishop at Chalcedon had been elevated to an equality with Rome, there developed in the West the belief that a kind of primacy resided in the Papacy of divine enactment. Henceforth the theory that the Bishops of Rome were successors of S. Peter, and that to them had been

committed the supreme government of the Church, was eagerly fostered by the Popes. In thus arrogating increased dignity they were assisted by circumstances. The absence of the Emperor, whose sojourn at Constantinople was at once a source of strength and weakness to the bishop of that city, at first dimmed the Pope's glory. But in a very short time men like Gregory turned this absence into gain, and, as the domains of the Western Empire fell piecemeal into the hands of the Northern invaders, the Pope took the place of the Emperor, until at last he, as the "ghost of the Roman Empire, sat crowned on the grave thereof." What the Popes lost through their distance and isolation from the prince and his court they more than gained by the increase of their own spiritual and secular power, and, from the time of Chalcedon until the separation, the ever-growing claims and splendour of the Popes were a constant source of irritation to the Patriarchs of the East.

The arrogance was not all on one side. In A.D. 588 John the Faster, of Constantinople, claimed the title of Œcumenical Patriarch, which seemed to imply that, even in the West, he was the superior of Rome, and could on his own authority call a General Council. This was greatly resented by Rome (for even former Popes themselves had refused the appellation), and was often put forward by Rome as a grievance against the Eastern Patriarch. This rivalry of the two bishops combined with the growing divergences of thought and custom to produce the final schism.

Ever since the forming of the Eastern Empire the Churches had been drifting apart; and their difference of character also entered as a contributory agent in the quarrel. There is a radical divergence of standpoint between East and West. Neither looks quite in the same way on God, man, life and destiny. The East is metaphysical, the West is practical. Easterns were fond of discussing the minutest details of doctrine, the Westerns were occupied in taming and governing the barbarous nations in their midst. The Roman ideal was a great theocracy in which all the nations should bow before God's representatives; the Eastern sought for a Church which should be the fountain of orthodoxy, and a right opinion about things divine. A different type of service grew up in the East. Instead of the short terse collects of the business-like Church of the West, the Eastern services are diffuse poetical rhapsodies interspersed with prayer. Thus the different habits of thought stereotyped themselves in liturgy, rites and ceremonies.

The rivalry and jealousy embittered and exaggerated differences about even trivial matters. The East, according to ancient custom, had ordained married men; Rome began to ordain none but celibates. The West regarded the apostolic decree forbidding things strangled to be used for food as only of a temporary and local character; the Easterns threw this unimportant matter into the teeth of their opponent, as though Rome thereby was defying the Apostles.

The Filioque clause in the Creed, which will form the subject of the next chapter, in spite of its dealing with a most sacred subject, formed a battle-ground. There were disputed boundary territories between the East and West, such as Bulgaria and the Illyrian provinces, and Constantinople claimed certain districts in Apulia and Sicily as belonging to her sphere of influence. Each branch of the Church had monasteries in the territory of the other, more or less under the sway of bishops speaking another tongue. The language difficulty was increased by the fact that the Latins on principle would not learn Greek, the Greeks on principle would not learn Latin, which now they dubbed barbarous.

Soon after the Council of Chalcedon the "little rift within the lute" developed in A.D. 484 into a temporary schism. The Eastern bishops sympathized with the Henoticon, a document issued by the Emperor Zeno, which was intended to reconcile all parties by a sweeping condemnation of Nestorius, Eutyches and the Council of Chalcedon alike. As a consequence, Pope Felix and Acacius of Constantinople excommunicated each other. The schism was healed in 519 by the agreement of the Easterns to erase the names of Acacius and other supposed heretics from the diptychs. These diptychs were double tablets containing the names of such persons living or departed as were counted worthy of remembrance at the Eucharist, and one of the constant sources of dispute was the erasing from, or placing of, names on the

diptychs of those whom one side or the other considered worthy or heretical.

The relations between Emperor, Patriarch and Pope added fuel to the fires of controversy, as the secular power sided with or oppressed those whom Rome considered to be wrong or right, and the Eastern bishops often were between two fires. But here it is to be noted that, at this period, Rome was by no means so emancipated from the temporal power as she is now. Both the Roman and Constantinopolitan prelates had to deal with sovereigns friendly and unfriendly, orthodox or heretic as the case might be, and often, as the result, fell out with each other.

Minor matters of detail now became exaggerated. The West was beginning to use unleavened bread at the Eucharist, perhaps because it was originally used at the Lord's Supper; the East had universally used leavened bread from the beginning. The married priests of the East were looked upon with unfriendly eyes by the celibates of the West. Even the Roman custom of shaving the face provoked hostility on the part of the Easterns, who began to forbid the use of razor or scissors. Immersion was gradually being superseded in the West by affusion or sprinkling; the East clung all the more resolutely to the old custom, and, in the most uncompromising way possible, insisted that there is no baptism except by immersion.

Such were some of the subsidiary causes, which, in combination with the growth of Papal domination, effected the final severance.

With regard to the final scene of all we shall have to admit what is true in history, sacred as well as profane, that, when a climax culminates and there is a very critical state of affairs needing the most tactful diplomacy, it often happens that the parties who conduct the negotiations are the very worst men that could be selected for the task. And so, in the last dispute, there could hardly have been more arrogant and tactless persons than Michael Celularius, Patriarch of Constantinople, and the legates of Pope Leo IX.

There had been little intercommunion for more than a century and a half since the dispute with Photius. Photius, who at the time was a layman, had been chosen as Patriarch to replace Ignatius, who had offended the Emperor. He was with reluctance ordained by valid ministers. Rome, however, declared his appointment invalid, but after a while matters were settled, and Photius succeeded the evicted Patriarch. So eventful was this dispute in the course of the history of the schism that Roman controversialists of a certain kind allude to the Eastern Church as the Photian heresy.

The attitude of the Easterns towards Rome was in defence of liberty. It was a maintenance of the government of the ancient Church against a modern despotism, the growth of which had been largely fostered by the forged decretals. Therefore it is all the more to be regretted that, at the last stage of a righteous contest, Michael Celularius adopted an insolent and aggressive manner. He wrote a letter to

a bishop in that part of Italy under his jurisdiction complaining of Roman customs, unleavened bread, the violation of the decrees of the Council of Jerusalem, etc., and asked that his letter should be forwarded to the Bishop of Rome. At the same time he closed the Latin churches and monasteries in Constantinople, refusing to tolerate their divergence from the Eastern use.

A deputation came to Constantinople consisting of Cardinal Humbert, with the Archbishop of Amalfi and Frederick of Lorraine, Archdeacon of Rome, who afterwards became Pope as Stephen IX. They complained of the assumption of the title Œcumenical on the part of the Patriarch; of the closing of the monasteries; of the rebaptizing of converts from the Latin Church; and besides these legitimate grounds of complaint made the astounding assertion that the Easterns had cut out the Filioque clause from the Creed. They brought forward the Papal claim to universal jurisdiction, which they based upon the forged decretals, and demanded unconditional surrender on the part of Celularius. He refused, and the disputes of centuries culminated in the dramatic scene, when on July 16, A.D. 1054, the Roman legates placed a writ of excommunication on the high altar of the Cathedral Church of S. Sophia, and, shaking the dust off their feet, hastily and in anger left the building.

A few days later the Eastern Church, through the Patriarchs acting in concert, returned anathema for anathema by solemnly excommunicating the Church

of Rome. Thus Christendom was rent in twain, and, in spite of a few abortive attempts at reconciliation, the schism has continued to this day.

The conduct of the Crusaders killed what little hopes of reunion remained, for the men, who went forth to deliver the holy places out of the hands of the infidel, turned their arms against their fellow Christians in the East. With the connivance of the Pope they set up a Latin kingdom at Jerusalem, and even dared to intrude Latin Patriarchs into the ancient Eastern sees. At last the outrages of these barbarous hordes culminated in the sacking of Constantinople in A.D. 1204, when, in Holy Week, two thousand Greeks were butchered and the Church of S. Sophia profaned by strange orgies, and blasphemous mockery of the Greek rites and services.

Recollections of these "Latins dogs," as they were called, long rankled in the East, and destroyed the possibility of future reunion.

One famous attempt, however, was made by the Emperor Palæologus, with the sanction of the Patriarch of Constantinople, to reunite the Churches at the Council of Florence, 1439. The Turk was almost at the gates of the city, and the only means of safety lay in the help of Western Christendom. In order to elicit the sympathy of Rome, the Emperor asked for a conference with the Latin Church. Rome gladly responded, and conveyed the Emperor, the Patriarch and a number of clergy to Florence. After some debate, a concordat was arranged, and a recon-

ciliation agreed upon. Solemn services were held in the cathedral, the Act of Union was read in Greek and Latin, and tokens of good-will were exchanged all round. The Eastern delegates found upon their return that they represented no one but themselves. The people left the churches where they ministered; the other Patriarchs repudiated the union; Russia would not hear of it. It was but a desperate stroke of the Emperor, and one not based upon his people's will. Of the two evils, the Eastern prefers to live under the Ottoman Government rather than to submit to Rome. In 1453 Constantinople was taken by the Turks, the great church of S. Sophia being converted into a mosque.

All hopes of corporate reunion with the East being abandoned, Rome, since the Council of Florence, has changed her tactics. Hitherto she had charged the East with heresy as well as schism; she now withdrew the charge of heresy, and endeavoured to found churches of Uniat Easterns. These Uniats are allowed to retain their Eastern usages and services almost in their entirety on the condition of making a declaration of submission to the Pope as the head of the Church.

This policy was successful in Poland and Western Russia, for at one time an alliance with the West suited the Government of the day, but a great number of them have returned to their allegiance to the Orthodox Church.

Untiring efforts are being made to induce Eastern

congregations and individuals to submit to Rome on these terms, and the same propaganda is at work among the separated sects, the Nestorians, Jacobites, Armenians, Copts and Abyssinians. In these latter cases the service-books are altered to meet the demands of orthodoxy. The Uniats are not allowed to receive Communion at Latin altars, neither are born Latins allowed to communicate at the Eastern Liturgies. Moreover, ceaseless attempts are made to minimize the Eastern element of their services, and whenever possible to draw them closer to the Western usages.

The Eastern Church has shown herself less complaisant, for she still holds the West to be guilty both of heresy and schism. She even regards the tolerance of Rome as an additional offence. Rome, forsooth! allows members of the same Communion to recite the Creed in different ways, either with or without the Filioque clause! The Church who vaunts her orthodoxy cannot understand the Church, who prides herself on her catholicity, allowing even an unimportant difference of Creed. This indicates the different genius of the East and West, the diverging views of the Church Orthodox and the Church Roman Catholic.

CHAPTER IV

THE FILIOQUE CLAUSE

THE only Creed recognized in her services by the Eastern Church is that generally known as the Nicene Creed; and the only practical difference between her version and ours is that the Holy Ghost is said to proceed from the Father alone. The addition of the words "and the Son" was one of the main causes of the great schism. The objection of the Greeks was due not so much to any difference of doctrine implied thereby, as to its arbitrary insertion by the Roman Church without the consent of the Eastern bishops.

And so the Eastern Creed is the Nicæo-Constantinopolitan, which, in the form at present used by them, was agreed to be the authoritative and final pronouncement of the Church at Chalcedon in 451, and at subsequent Councils.

The addition of the words "and the Son" came about in a gradual and mysterious way. From early times some Greek Fathers and many Latins of repute, such as Ambrose and Augustine, had maintained that the Holy Spirit proceeds from the Father and the Son. They based their arguments scripturally upon S. John xv. 26: "But when the Comforter is come, whom I

will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, he shall testify of me"; S. John xvi. 14: "He shall glorify me: for he shall receive of mine, and shall show it unto you. All things that the Father hath are mine"; Rev. xxii. 1: "A pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb." Again, the Holy Spirit is spoken of as the Spirit of the Father, S. Matt. x. 20; as the Spirit of the Son, Gal. iv. 6; the Spirit of Christ, 1 Peter i. 11; the Spirit of Jesus Christ, Philip. i. 19. The belief in the Double Procession seems to have been early accepted in the West, particularly in Spain, where the Church had to strive against the Arians, who maintained that the Son was not consubstantial or co-eternal with the Father. Those who had to deal with heretics, who held that the Son was inferior to the Father as touching His Godhead, would naturally hail with satisfaction the addition of words which emphatically assumed the consubstantiality of the Father and the Son. We have no historical mention of the recitation of the Creed with the addition until the local Council of Toledo in A.D. 589, when the words "et Filio" were added to the Creed as it was recited in the Eucharist. The new words spread through Gaul and Germany, and, in the early years of the ninth century, Charlemagne, who strongly approved of them, tried to induce Pope Leo III to give his sanction to their formal addition to the Christian Creed. He, however, refused, and had the

original Creed engraved in Greek and Latin on two silver shields, which were affixed to the entrance of the tomb of S. Peter in his basilica at Rome.

A subsequent Pope shortly afterwards sanctioned the addition, and required it everywhere to be received, although a General Council had not been held on the subject. The Eastern Church naturally resisted, for, apart from the argument from antiquity, its reception would amount to giving unconditional obedience to the decrees of the Roman Pontiff, and, in the last stage of the conflict between the two Churches, it was a subject of mutual recrimination, and an important factor in causing the schism, which continues to this day.

We can but briefly and with reverence venture to touch the fringe of this holy and mysterious subject. Of course, if Rome by the addition had meant the temporal Procession of the Holy Spirit, that is, the Holy Spirit as related to us in time, there would be no difference between the Greeks and Latins, for both hold that our Lord's mediatorship in redemption and the office of the Logos in creation would imply an impartation of the Holy Spirit by the Son. But the Athanasian Creed, which, in spite of its name, is in reality a Western Creed, and was probably originally written in Latin, shows that the word "proceeding" refers not to the temporal relations of the Holy Spirit to us men, but that the addition to the Creed professes to deal with something even more awful and mysterious, what God is in Himself before all worlds.

This being so, the metaphysical Greek would not be likely to receive, without adequate discussion in a General Council, a dogma which pronounced so definitely on a subject which Holy Scripture seems to have left open; for every text of Scripture and many quotations of the Fathers, upon which the defenders of the Double Procession rely, might be held to refer only to the gift of the Holy Ghost to us in time. At any rate, however true our Western Creed may be—and who can pronounce definitely on a subject so mysterious?—there is no doubt that its insertion in the Christian Creed was an act of great presumption on the part of Rome, and was rightly resented by the Eastern Church.

The subject with which we are dealing cannot be rightly or reverently considered a matter for speculation or debate. The greatest theologians of the Churches have, for the most part, agreed that there is no vital doctrine involved in the difference between East and West. The Roman Church allows the Greek Uniats, who have submitted to her authority, to use their own Liturgy containing the original Creed, thereby acknowledging that it is not unorthodox. Greek theologians, in conference with Romans and others, have agreed that there is a sense in which the addition may be recognized, if it be understood as though it meant "proceedeth from the Father by the Son."

Here we may leave the subject as a matter of controversy and turn our attention to another subtle

difference between the Eastern Church and the West. The Eastern does not like the addition, and it is possible that the reason for this has to do with something beyond its unlawful addition. Nothing is further from the truth than that the Eastern Church is in any way tainted with the heresy of Sabellius, who regarded the Son and Holy Spirit not as distinct Persons, but as different manifestations of the same Godhead. But the Greek word "hypostasis" (ὑπόστασις) does not quite convey the same meaning as the Latin word "persona." And so any one who has read much of Eastern services cannot help feeling instinctively that the difference of language is responsible for a slight difference of mental conception of the Deity. It may be that a certain sympathy with the Oriental mind is necessary to perceive this, for there is never the slightest ground for supposing that the Orthodox Church and the West have any real difference on the subject of the Trinity; but one feels that, in an indescribable manner, the East emphasizes the unity of the Trinity more than the West. The orthodox believer must steer his bark carefully between the Scylla and Charybdis of Unitarianism and Tritheism. And, as the West, through the use of the word "persona," in its endeavours to keep the perfect balance, swerves in the direction of the latter, so the East leans towards the unity. Both are perfectly orthodox, but the East emphasizes the unity.

This greater grasp of the unity of the Blessed Trinity may, or may not, be responsible for the

Eastern's contention that there must be one fount of Deity (πηγὴ θεοτητος), and for their anxiety to attribute to the Father alone the one sole originating power; but there is possibly a connection between the two.

Another difference between Eastern and Western modes of thought may possibly arise in connection with the foregoing, viz. the different practical interpretation of our Lord's words: "Whatsoever ye shall ask of the Father in my name, he will give it you." We use petitions addressed to God the Father ending with the words, "through Jesus Christ our Lord." The Eastern does not quite like our Collects. He feels an impropriety in asking one Person of the Blessed Trinity to do something for the sake of another Person, and so, in most cases, the prayers of the Eastern Church are addressed to God the Son. Sometimes the same prayer is, in the first instance, addressed to Christ, and during its course changes to the other Persons of the Trinity, and again returns to a direct prayer to Christ. Very often prayer is addressed to the Son, or rather the Trinity is petitioned by an address directed to the second Person, as will be seen from the following characteristic example from the Eastern Communion of the Sick.

"Master, Lord Jesus Christ, our Saviour, who alone hast power to forgive sins, as the good and man-loving God, do Thou overlook all the iniquities, in knowledge and in ignorance, of thy servant (N or M), and count him worthy to partake without condemnation of Thy most pure mysteries, not to torment nor

the increase of sins, but to the cleansing of soul and body, and as an earnest of Thy Kingdom. For Thou art his assistance and firm wall and bulwark against his enemy, and the cleansing of his iniquities; for Thou art a merciful and man-loving God, and *to Thee* we ascribe glory, *to* the Father, and *to* the Son, and *to* the Holy Ghost."

An example of a hymn showing something of this peculiarity will be familiar to many through Mr. Keble's translation in *Hymns Ancient and Modern*, 18. At Vespers, after the priest has entered the doors into the altar, the choir sings the φῶς ἱλαρόν: "O Jesus, Thou most gentle light of the sacred glory of the immortal, heavenly, holy, blessed Father! we being now come to the setting of the sun, and seeing the evening light, sing the Father, the Son and the Holy Ghost, God. Thou art worthy at all times to be praised by the voices of the pious, O Son of God; therefore the world glorifieth Thee."

The writer would not press this characteristic of Eastern prayers unduly, nor vouch for its connection with the objection of the Orthodox Church to the Filioque clause, but, at any rate, it is possible that a Church which thinks in Greek may, through its unacquaintance with the Latin word "persona," have thereby a slightly different conception of the Godhead, and this may also be connected with its repugnance to tamper with that version of the Creed which safeguarded the "monarchia" of the Father.

It is possible to view the divergence of East and

West with regard to the disputed clause as of no consequence; we may, indeed, view the two forms as complementary. There may not be any logical defence of our use of an addition to the Creed forced on the Church by Papal authority, but we can hardly drop it now. And yet deep thought on this great subject, as well as the misgivings caused by the circumstances of the insertion of the word "Filioque," justifies the regret expressed by some, that the English Church did not, at the Reformation, revert to the original and only true catholic version of the Nicæo-Constantinopolitan Creed.

The Nicene is the only Creed used in the services of the Eastern Church. The Athanasian Creed, without the words "and the Son" in verse 23, stands in the Horologion by itself without any direction as to its use. This magnificent and lucid exposition of the doctrine of the Trinity and the Incarnation is not regarded with favour in the East. It is felt that for the sake of the eminent Eastern theologian, after which it is named, it ought to stand in the service-books. But the dislike of the Orthodox to have more than one symbol of the faith, and the intimate connection between that Creed and the history of the rise of the belief in the Double Procession, has caused it to be relegated to an appendix of their service-books. Underneath it in the Horologion stand these cryptic words—

"Note, the above is the Creed of the great Athanasius, gathered from the most ancient manuscripts

preserved in the library of Saint Mark, and as it appears to be genuine and in consonance with the doctrines of the Orthodox Church, it seemed good that it should be printed here; for those which were printed in Paris and elsewhere differ both in thought and expression."

CHAPTER V

BAPTISM AND HOLY CHRISM

THE term "mystery" or "sacrament" in the early days of Church history was of wider application than at present. S. Augustine uses the word "sacrament" of almost anything which is symbolical of some hidden meaning. In later times in the East the term "mystery" became restricted to the following: Baptism, Holy Chrism, Eucharist, Repentance, Priesthood, Marriage and Prayer Oil. Seven being regarded as the perfect number, it was natural there should gradually have grown up the notion of there being seven sacraments. It will be a convenient means of considering the doctrines of the Eastern Church to review the seven mysteries in their order.

Baptism in the Eastern Church is always administered by trine immersion, the only exception being in cases of severe illness, when affusion is allowable. So conservative are the Easterns of the ancient custom that, from a period before the schism until quite recently, converts even from the Latin Church were rebaptized by immersion.

The Russian Church, which, since the time of Peter the Great, has been brought more into contact with the West, was the first to relax the rule with regard

to Roman Catholic converts in A.D. 1718. The Patriarch of Constantinople was for long more rigid, but about thirty years ago consented to the abrogation of the ancient law. Even now the great majority of priests do not regard Baptism by affusion as really valid, and the old prohibition of Holy Orders to such as have received clinical Baptism still prevails. It is difficult to arrive at their real opinion, but probably the idea abroad among them is that we Westerns have submitted to a ceremony which gives us regeneration, although it would not be the Baptism which an Orthodox could regard as really valid for himself.

The form of words used in the administration of Baptism are: "(N), the servant of God, is baptized in the name of the Father, Amen; of the Son, Amen; and of the Holy Ghost, Amen." The candidate is immersed at the mention of each Person of the Holy Trinity, and the Amen is said by the sponsor. Latin writers have objected to this formula, but the Easterns have made the characteristic retort that our form displays egotism on the part of the baptizer.

The conservatism of the East is also shown in the fact that, although from the very earliest times Infant Baptism has been practised there, still the service is written as for an adult. The ancient ceremonies have all to be performed: he must be turned to the West at the renunciations in the prayers for the making of a catechumen; the divesting of the shoes, the turning to the East at the profession of Christianity, have to be performed by the help of the

sponsor. The only difference in the case of adults and infants is that for the latter the responses are made by the godparent. Thrice have the sponsors to answer each question, and thrice have they to say the Nicene Creed on behalf of the child.

If all the services in connection with the birth of a child were taken separately, there would be the prayers on the first day after a child is born, the office for the signing of a child with the Cross and the assigning to him a name on the eighth day, the Baptismal Office, which itself consists of two distinct services: Prayers at the making of a Catechumen and the Order of Holy Baptism, with which is incorporated the anointing with the Holy Chrism, or Confirmation; then another service eight days after Baptism for the purpose of ablution, when the priest takes a sponge and wipes the face, head and breast, saying, "Thou art baptized. Thou art illuminated. Thou art anointed with myrrh. Thou art sanctified. Thou art washed. In the name of the Father, and of the Son, and of the Holy Ghost. Amen." Here follows the tonsure, when the priest sheareth him in the form of a cross, saying, "The servant of God is shorn in the name of the Father, and of the Son, and of the Holy Ghost. Amen." There is also the churching and presentation of the child in the temple forty days after birth.

In practice, however, the prayers after birth and the naming of the child take place at one time in the house, and all the other services are taken together

in church at the time of Baptism, the concluding ceremony being the communicating of the child, which, if a boy, is taken within the altar; if a girl, before the holy doors. Communion is not as a rule repeated again until the child reaches years of discretion.

Holy Chrism, which corresponds to our Confirmation, takes place immediately after Baptism, before the reading of the Gospel (S. Matt. xxviii. 16 to end), and, like the first Communion, is intimately connected with Baptism. Here is a considerable divergence of use between East and West, both as to the time of the rite and its minister. In practising Infant Confirmation the Eastern but retains what seems to have been the general custom of the ancient Church. It was, in early times, regarded as only logical that if the greater sacrament of Baptism could be administered to infants, the lesser rite of the Sealing might also be extended to them in their unconscious days. In the primitive Church the rite of Baptism was frequently performed by the bishop, who, both in East and West, would follow up the Baptism by the Sealing. In later times, when, as the Church grew, dioceses were larger, the difficulty of having a bishop present necessitated that the function of sealing the child should be extended to the priest, who still must invariably perform the anointing with oil blessed by a bishop. Thus the bishop, as it were, confirms at second hand, using the priest as his instrument to apply the oil which he has blessed.

In Russia there are quaint ceremonies connected with the preparation of the Holy Chrism. It is consecrated in a huge cauldron at Moscow by the metropolitan on Holy Thursday, and afterwards distributed to the several dioceses of Great Russia.

In later times the West took the more sensible course of deferring Confirmation, or the Sealing, until years of discretion. At first the age was fixed at seven, then a little later. The rite was restricted to the bishop, although Rome claims that a priest might confirm by dispensation, using oil blessed by the bishop.

Here we have an illustration of the immovability of the East, and of the adaptability of the West. Rome substituted affusion or sprinkling for immersion, and deferred Confirmation. The Church of England stands between the two. She has advanced beyond the mediæval Church by adding to the service a feature unknown to antiquity, the ratification of the baptismal vows. At the same time, by her revival of an old Sarum rubric she has gone back to immersion as, theoretically, the normal rule, permitting affusion if the child be weak. She has, in another matter too, become more intensely primitive than either Church, for she alone practises Confirmation in apostolic method, by the laying on of hands.

In the Eastern Church the essential portion of the rite is the anointing of the child in several places, with the accompanying words, "The Seal of the gift of the Holy Ghost. Amen."

According to Rome the matter of the sacrament of Confirmation is the anointing with the Chrism, together with the imposition of hands. The latter seems to have changed into a general waving of the hands over all the candidates, and in the application to each individual of a little tap on the cheek, with the words, "Pax tecum." The meaning is that the person confirmed must be prepared to endure hardness.

While we need not doubt the validity of the ancient form of the East or the further development of the Roman Catholic rite of Confirmation, we have cause for rejoicing that our branch of the Church has returned to a still more primitive form. The addition of the renewal of the baptismal vows is also a distinct advantage, so long as the Godward aspect of the rite is also clearly recognized; and the practice of the Eastern Church is to us a reminder that, after all, this holy rite is not so much a confirming of our baptismal vows as a "Confirmation" or a strengthening of the faithful recipient by the gift of the Holy Ghost.

The subject of Infant Communion has, too, its lessons. It may have been a logical conclusion that the helpless infant should, in addition to Baptism and Confirmation, receive also the Holy Communion. This view was not only prevalent in the East, but is mentioned with approval by Tertullian, Augustine and others, and was not finally discontinued in the West until the Council of Trent.

We learn from its discontinuance in the West that high antiquity is no bar to the rejection of a custom, if the inspired common-sense of later ages has judged it incongruous. And what Rome has done with the rite of Confirmation, namely, enhanced its usefulness by delaying it unto years of discretion, we, too, as a National Church, may also do with equal wisdom, namely, add significance and solemnity to the reception of the graces which it pledges by requiring at the same time the reaffirmation of baptismal vows.

Here let me add in conclusion another peculiarity of the Eastern Church. Holy Chrism is normally regarded as conferring an indelible character and may not be repeated, but there is an exception made in the case of those who have apostasized from the faith and desire reconciliation. Such are again "sealed with the gift of the Holy Ghost."

CHAPTER VI

THE EUCHARIST

THE important Synod of Jerusalem (sometimes miscalled the Council of Bethlehem), which was held in A.D. 1673, by Decree XXII, declared that "after the consecration of the bread and of the wine, the bread is transubstantiated, converted, and transformed into the true Body Itself of the Lord, which was born in Bethlehem of the ever-Virgin, was baptized in Jordan, suffered, was buried, rose again, was received up, sitteth at the right hand of the God and Father, and is to come again in the clouds of heaven; and the wine is converted and transubstantiated into the true Blood Itself of the Lord, which, as He hung upon the Cross, was poured out for the life of the world.

"Further (we believe) that after the consecration of the bread and of the wine, there no longer remaineth the substance of the bread and of the wine, but the Body Itself and the Blood of the Lord under the species and form of bread and wine; that is to say, under the accidents of the bread."

Such was a most solemn pronouncement of the Eastern Church on the subject of Transubstantiation. The Orthodox Confession of Peter Mogila, Metropolitan of Kieff, which was revised at the Synod of

Jassy, 1642, and approved by all four Patriarchs, has in the answer to Question 107, "In the moment of consecrations of the holy gifts the priest must firmly and undoubtingly resolve within himself that the Substance of the Bread and the Substance of the Wine are changed into the very Substance of the very Body and Blood of Jesus Christ, by the operation or working of the Holy Ghost, whose power and influence let the priest invoke in these words, in order to the due performance of this mystery: 'O Lord, send down from Heaven Thy Holy Spirit upon us, and upon these gifts now lying before Thee; and make this Bread the precious Body of Thy Christ, and that which is in this cup the precious Blood of Thy Christ, changing them by the Holy Spirit.' At these words there is wrought a change in the elements, and the Bread becomes the very Body of Christ, and the Wine his very Blood; the Species only remaining, which are perceived by the sight."

That the Eastern Church teaches Transubstantiation (μετουσίωσις) is undeniable. Before, however, we declare that the doctrines of the Greek and Roman Churches are absolutely identical, there are a few considerations to be observed.

Nothing is involved in the difference of language; the Roman theologians can hardly be regarded as ignorant of the meaning of "substantia" in the philosophical sense; the terms "substance" and "accidents" which occur in the Tridentine definition are by

them referred back to the corresponding words οὐσία and συμβεβηκότα of the language of Aristotle. It is of no avail to say that the Greek word suggests a more subtle meaning than the Latin word "transubstantiation," when it is clear that the Latins interpret their own word in terms of the Greek.

Whatever difference there is between the two Churches lies in the fact that the Eastern Church is not committed to that particular mediæval scholastic philosophy which is involved in the use of the terms "substance" and "accident."

It is true that the Synod of Jerusalem is quite as emphatic as Trent in her use of these words. But there may be a hidden reason for her thus overstepping the limits of her previous teaching. This Synod was an instance not of legislation in a panic, but of legislation in a temper. The Eastern Church was very anxious to dissociate herself from doctrines attributed to Cyril Lucar, a late Patriarch of Constantinople, who had compromised her in the eyes of the Latins by secretly avowing Calvinistic doctrines. It was to condemn the alleged confession of Cyril that the Synod was convened, and there is internal evidence to show that in her anxiety to vindicate her orthodoxy in the eyes of the world she not only pelted the memory of the Patriarch with her own dogmas, but, hastily rifling the armoury of her rival, hurled also against him the decrees of the Council of Trent.

The Russian bishops, who were not present at the Synod, afterwards received its decrees, but in a Catechism published more than a century later, and in a translation of the decrees of the Synod made in 1838, an important change was made. Instead of the words expressive of Tridentine metaphysics, we read, "After the consecration of the bread and wine, the very bread and wine no longer remain, but the very Body and Blood of our Lord under the appearance of bread and wine."

It is clear, at any rate, that the Russian Church has dissociated itself from the Aristotelian teaching as to "substance" and "accidents," and the Eastern idea of the mysterious change of the elements at the consecration is not necessarily and for ever associated with the terms of an exploded philosophy. The decrees of the Synod of Bethlehem and the various Confessions put forth by authority come to Easterns with very high sanction, but the Orthodox Church is not formally bound to anything but Holy Scripture and the seven General Councils.

Again, within certain limits, there are schools of thought among the Easterns, since there is not the minute scholastic definition in their Church. And so, while many Russians held the scholastic notion of Transubstantiation, there are others, like Plato and the late popular Bishop Philaret, both Metropolitans of Moscow, who have recognized the impotence of human language in dealing with things divine, and

have spiritualized the doctrines of their Church to the extent that their teaching with regard to the Eucharist emphasized the ineffable nature of the mystery whereby the elements become the sacred body and blood.

Even the Synod of Jerusalem says, a little later in the same decree, "Further, we believe that by the word 'transubstantiation' the manner is not explained by which the bread and wine are changed . . . for that is altogether incomprehensible and impossible, except by God Himself, and those who imagine to do so are involved in ignorance and impiety."

Again, the difference between the East and West as to the mode in which each regards the consecration to be effected has some bearing on the subject discussed. In the Roman Church the whole action of the Mass culminates in the recitation of our Lord's words which brings about in itself the double consecration. In the East the words of institution are recited, and still the consecration is not considered to have taken place. It is only when the priest implores the Holy Spirit to descend on the elements that the change is considered to take place.

Another consideration which may have some bearing on the question is afforded by the great reverence and awe which are shown at the Great Entrance, when the oblations are brought in from the table of the prothesis to the altar with pomp amid the deep devotion of the people. This anticipatory devotion shown

by the people before the consecration of the sacred elements has been condemned by Romans and explained away by the Eastern Church. But still, although we must not press this point too far, it shows that although the elements are not consecrated until the invocation, when Christ becomes present in an unique sense, there is in the Orthodox Church the sentiment that Christ is also present mystically throughout the whole service. These suggestions do not prove any real difference between the doctrine of Transubstantiation of the two Churches; and yet the Oriental mysticism of the Liturgy, the stately mien of the priest, the absence of frequent genuflections, the taking of the most solemn part of the service behind closed doors with no scenic display, combine to emphasize to the spectator of the Eastern Liturgy the union of the service with the worship of Heaven rather than the adoration of the local Presence in the consecrated elements.

The Easterns believe that the consecration is completed by the invocation of the Holy Spirit upon the elements over which our Lord's own words at the institution of the Sacrament have previously been recited. If either of these be absent, they believe that the Sacrament would not be valid, at any rate as far as the Eastern Church is concerned. They do not deny the validity of the Western forms, holding, perhaps, that the invocation is assumed.

The Eastern Church has always administered Holy

Communion in both kinds. It is given to the clergy separately as with us; but for the communion of the laity the holy bread is placed in the chalice, and both together are administered in a spoon. The people stand with their hands crossed upon their breasts. To each one is said, "(N), the servant of God, is made partaker of the pure and holy Body and Blood of the Lord and God and Saviour Jesus Christ for the remission of his sins and life everlasting."

The reception of the Holy Communion by the laity takes place far more rarely than even in pre-Reformation days in our land. Seldom does any one exceed the minimum, which is once a year at Eastertide; this may partly be due to the very strict preparation required. The intending communicant must spend, if possible, several hours a day in church for a week before receiving. The duty of attendance at the celebration of the Holy Eucharist weekly and on festivals is urged as in the Latin Church. It is interesting to observe that if there is only one weekday observed by an Eucharist, or other service, that day is Saturday. This day of the week is regarded as a festival only second to Sunday, and perhaps has thus continued to be honoured ever since the transition between the Jewish and Christian Churches, when the early Christians attended also the temple worship.

The Eastern Church has always used leavened bread in the celebration of the Eucharist, and this, as we have seen, has occasioned much controversy with

Rome. The West has, for the most part, considered the matter to be unessential, but the Easterns have regarded the Azimites, as they call those who use unleavened bread, as innovators. They maintain that leavened bread is the more perfect, and have even regarded it as symbolical of the union of our Lord's two natures in one Person. They have tried also to maintain that our Lord used leavened bread at the original institution, contending that, as S. John's Gospel conveys, the Passover was not celebrated by the Jews on the Thursday, but on the Friday, the lambs being slain at the very hour of our Lord's death. But the most probable view is, undoubtedly, that our Lord instituted the Holy Sacrament with unleavened bread; for, even if S. John's account be more correct than the seeming statement of the Synoptists, and our Lord anticipated the Passover on Thursday night, it would be more likely that He would use the unleavened bread usual at the Passover.

This being so, it is difficult to account for the tenacity of the Easterns in their use of leavened bread. It may have been that in early days some Judaistic controversy made it desirable thus to differentiate the Christian from the Jewish Passover; or, again, it may be that in the early Church it was usual to make use of the ordinary bread of the people.

It is admitted by the principal Latin theologians that either bread was used indifferently in the West for a thousand years, and that the exclusive use of

wafer bread was late. They urge, however, that the latter is more suitable, because leaven was the symbol of sin, and also that the bread used should be different from common bread. These statements may be disputed, and the Latins make for themselves the strongest case when they urge the example of the original institution. The Easterns are very particular in insisting on the "one bread" as symbolical of the unity of communicants, and therefore they use a whole loaf, from which the portion to be consecrated should be cut; they consider the wafers used by Rome to obscure the idea of the one bread. The Easterns strongly insist on the leavened bread being pure; it must not be made by the addition of yeast, but by the ancient method of leavening with fermenting flour. We may close this subject, which has already been treated at too great length, with the satisfactory information that theologians of repute on both sides have agreed that either bread is equally valid.

The Liturgy in general use is that attributed to S. John Chrysostom. It is derived from that of S. Basil, from which it differs but little; the latter is abbreviated from the more ancient Liturgy of S. James. The Liturgy of S. Basil is used on all Sundays in Lent (except Palm Sunday), on Maundy Thursday, Easter Eve, the Vigils of Christmas and the Epiphany, and the Feast of S. Basil. That of S. James is occasionally used, especially in Palestine, on the festival of the Apostle of that name.

The Liturgy of the Pre-Sanctified is used on the weekdays in Lent, except on Saturday, and the Feast of the Annunciation, which even in Lent are kept as festivals. The priest on the Sunday previous reserves the Sacrament for the week by tincturing the consecrated oblations with the holy wine. The Liturgy of the Pre-Sanctified is celebrated after Vespers, as the communicants, if any, would not in Lent at that time have broken their fast. The origin of this service is probably due to the idea that the celebration of the ordinary Liturgy was out of harmony with the penitential nature of the season, and that even a partaking of the Holy Communion was a breaking through the strictness of the fast in Great Lent. There are seldom any communicants at the Liturgy of the Pre-Sanctified; the consecrated elements are brought in at the Great Entrance with a different cherubic hymn, which alludes to the Sacrament as perfected, and, after parts of the Liturgy have been said before the consecrated gifts, they are carried back to the pyx.

The Eastern Church emphasizes even more than the West the joyous character of the Eucharist; and while it does not lose sight of the great truth, that therein we commemorate the Lord's death, it gives great prominence to the fact that it is a representation of the whole life of the Incarnate One. All the service, from the offertory, or service at the prothesis, onwards, until at the communion of the people

the holy doors are flung open and the choir breaks forth into the strains of an Easter hymn, is a mystical setting forth of our Lord's Incarnation, Passion, glorious Resurrection and Ascension.

This we shall see better in a succeeding chapter, when the celebration of the Liturgy will be described.

CHAPTER VII

REPENTANCE

"PENITENCE is a mystery in which he who confesses his sin is, on the outward declaration of the priest, inwardly loosed from his sin by Jesus Christ Himself." Such is the definition of the Russian Catechism, and in answer to Question 114 of Peter Mogila's Confession, "What are the fruits of this mystery?" we have, "The first benefit which we receive is this, that, whereas by sin we are deprived of that innocence we obtained in Baptism, now, by penance, we approach nearer to that state. And as by sin we had forfeited the divine grace, now by repentance we regain it; and having become the slaves of the devil by sin, by repentance we are made free. Lastly, as fear and dread entered into our consciences by sin, so now, by repentance, we are restored to peace and confidence such as children are wont to have towards their parents."

From these and other statements of authorized books it is quite clear that, in the Eastern Church, private and particular confession has the same importance which is attached to it by the Church of Rome. It is regarded as the normal means of restoration from post-baptismal sin, and is obligatory upon both clergy

and laity. The clergy choose one of their number to act as confessor for the rural deanery, or what corresponds to that subdivision of the diocese. Those who hear the confessions of the laity receive a special licence from their bishop, with the title of "Spiritual Person." Ordinary priests who have not the spiritual qualities necessary for the licence are very strictly forbidden to exercise this ministry on the pain of mortal sin for themselves, as in so doing they are conferring absolutions which are supposed to be invalid.

These restrictions, doubtless, do not apply to cases of the dying where a licensed confessor cannot be obtained. In this case any priest, probably, might officiate.

The Eastern Church's absolution is precatory in form, and thus differs from the "absolvo te" of the Western offices. We must, however, note that the books in use in Russia have these words inserted in the absolution prayer, "And I, an unworthy priest, by the power that is given unto me, forgive thee and loosen thee from all thy sins." Dr. King thinks that this is a Latin interpolation, and when we note that it is very characteristic of all Greek services to express in the third person what we do in the first (*e. g.* the formula of Baptism, "The servant of God is baptized," etc.), it is not likely that this form was anything but quite late. Of course by a Latin interpolation we do not mean that a change like this could have been due directly to Roman influence, but it is possible that indirectly

it may have been so caused. The Greek Church is sensitive, up to a certain point, to Roman criticism, and there have been in Russia clergy with Romanizing tendencies. And so it is very likely that this form of absolution, which undoubtedly does obtain, at any rate in Russian office-books, was inserted in comparatively late times. It is said that Goar's collection of older forms of confession do not contain the words "I absolve," and certainly my own edition of the Euchologion, published in Athens in A.D. 1899, from which the subjoined service is literally translated, does not contain this form, which seems to be peculiar to Russia alone.

Although the difference of form between the Roman and Eastern Churches is very characteristic of the two branches of the Church, for the intention of the celebrant of a service is not in the East regarded as absolutely essential to the validity of his act, neither is the personality of the officiant quite so much intruded, there is not any real theological divergence involved. It may be perhaps added that in the East confession and absolution do not involve the great system of casuistry of the Church of Rome, and are more simple in character. The priest examines his penitent by the Ten Commandments, and the process is, perhaps, less inquisitorial.

Confession in the East is recommended four times a year, but very few except the clergy make use of the rite, save once a year in preparation for their Easter Communion. When it takes place in church

it is held near a desk, on which rest a cross and a book of the Gospels.

The Order of Confession

Priest. Blessed be our God always, now, and ever, and to ages of ages. Amen.

In peace let us beseech the Lord.

Response. Lord, have mercy.

For the peace which is from above and for salvation.

For the remission of the sins and the pardon of the transgressions of (N or M), the servant of God, and for the pardoning of every transgression, voluntary and involuntary, let us entreat the Lord.

That the Lord our God will give him remission of sins, and opportunity for repentance, let us entreat the Lord.

That he and we may be delivered. Forgive, save, have mercy. Of the all-holy undefiled Virgin. . . .

Then the priest says the following prayer—

Let us pray to the Lord.

Lord Jesus Christ, Son of the living God, the Shepherd and the Lamb, who takest away the sins of the world, who didst forgive the two debtors, and didst give remission of sins to the prodigal, do Thou, O Lord, pardon and forgive the sins, the faults, the transgressions, voluntary and involuntary, in knowledge and in ignorance, done in error or disobedience of these Thy servants. And if, in any way, as men subject to infirmities of the flesh and living in the world,

they were deceived by the devil, or in word, in deed, knowingly or unknowingly, have despised the word of the priest, or are subject to the interdict of a priest, or are fallen under their own curse, or have bound themselves by an oath, do thou, as a good Master, who requitest not evil, graciously release these Thy servants by Thy word, absolving them from their own anathema or curse, according to Thy great mercy. Yea, O Lord, Thou lover of mankind, hear us who entreat Thy mercy for these Thy servants, and mercifully overlook all their offences; deliver them from eternal punishment. For Thou, Lord, didst say, "Whatsoever ye shall bind on earth shall be bound in heaven, and whatsoever ye shall loose on earth shall be loosed in heaven." For Thou alone art sinless, and to Thee we ascribe glory, with Thine unbeginning Father and to His Holy, Good and Life-giving Spirit, now and for ever, and to ages of ages. Amen.

He sings the Trisagion, *and the* "O come, let us worship and fall down before Christ our King." *Then the fifty-first psalm.* "Glory be to the Father, and to the Son, and to the Holy Ghost." Be merciful unto us, O Lord, for in Thee do we put our trust; oh, be not greatly displeased at us, and remember not our transgressions; but graciously look down upon us at this time, and deliver us from all our enemies. For Thou art our God and we Thy people, the work of Thy hands, who call upon Thy holy name.

"Both now and ever, and to ages of ages. Amen."

O blessed God-bearing one, open the gates of mercy upon us, whose hope is in Thee; let us not be confounded, but grant that through Thee we may be delivered from affliction; for Thou art the salvation of the Christian race.

He who makes his confession says—

"I have sinned, Lord, pardon me," and "God, be propitiated to me the sinner."

Priest. Let us entreat the Lord.

O God our Saviour, who, by Thy prophet Nathan, didst grant absolution to David repenting of his sins, and didst accept the penitent prayer of Manasses, do Thou receive with Thy wonted lovingkindness to man, Thy servant (N or M), who repents him of the unrighteousness he hath wrought, overlooking all that he hath done, remitting his sins and passing by his transgressions. For Thou hast said, I have no pleasure in the death of the sinner, but rather he should be converted and live, and dost remit offences till seventy times seven. For Thy mercy is infinite, and Thy pity measureless, and if Thou shouldst mark transgressions, who may abide it? For Thou art the God of the penitent, and to Thee we ascribe glory, to the Father, and to the Son, and to the Holy Ghost, now and ever, to ages of ages. Amen.

Then he who is being confessed, kneeling down and raising his hands, says—

Father, Lord of heaven and earth, I confess to Thee

all the secret and manifest things of my heart and mind, which I have done unto this day. Wherefore I beg remission from Thee, the righteous and compassionate Judge, and grace to sin no more.

Then the spiritual person says in a kindly voice—

Brother, since thou hast come to God and to me, be not ashamed; for thou art not confessing to me, but to God, in whose presence thou art.

And the spiritual person asks him of all his sins, and, after questioning him particularly, says as follows—

My spiritual child, confessing to my humility, I, lowly and a sinner, am not able to pardon thy sins upon the earth, but God alone. But on account of that God-spoken word, which was said after the Resurrection of our Lord Jesus Christ to the Apostles, "Whosesoever sins ye remit," etc.; at that we are emboldened to say, Whatsoever thou hast revealed to my humility, and what thou hast failed to say through ignorance or forgetfulness, whatever it may have been, God pardon thee in this world and in the world to come.

And he subjoins this prayer—

God, who pardoned David by Nathan the prophet when he confessed his sins, and Peter crying bitterly over his denial, and the harlot weeping at his feet,

and the publican and sinner, that God, through me a sinner, pardon thee everything in this world and in the world to come, and cause thee to stand uncondemned at His awful Throne. Having no care for the sins which thou hast declared, depart in peace.

CHAPTER VIII

PRIESTHOOD

The Orthodox Church very jealously guards the Episcopal succession, maintaining that it is the means whereby Christ's mission to the Apostles is continued in His Church. The Synod of Jerusalem held "that the dignity of the bishop is so necessary in the Church that without him neither Church nor Christian could either be, or be spoken of. For he, as a successor of the Apostles, having received in continued succession by the imposition of hands and the invocation of the All-Holy Spirit the grace that is given him of the Lord of binding and loosing, is a living image of God upon earth, and by a most ample participation of the operation of the Holy Spirit, who is the chief functionary, is a fountain of all the mysteries of the Catholic Church, through which we obtain salvation."

Thus the Eastern Church bears witness to the inherent dignity of the Episcopal office against Popish and Puritan innovations, and, in so doing, like our own Church, she protests both against those who deny the historic Episcopate and also against the modern Vaticanism which reduces the bishop to the level of a mere delegate or mouthpiece of the Roman Curia.

Bishops, Priests and Deacons alone are admitted to constitute the major orders. Beneath these, and confessedly not of apostolic origin, are the minor orders of Subdeacon, Reader and Singer. These may, however, be regarded as all summed up in the reader, who, as leader of the chorus, has an important part to play in the offices of the Church. The subdeacon, it is true, is of higher rank, but he does not take a great part in the service, his office being regarded as a step to the diaconate, his duties being more akin to those of a sacristan. The singer is practically the same as the reader. And so, broadly speaking (for acolytes, doorkeepers, etc., exist as in the West), the generally-received opinion is correct, that the Eastern Church has, like our own, outside the ranks of Holy Orders, one quasi-clerical official known as the Reader, who performs the duties which in olden times were performed in England by the parish clerk. We shall see in a later chapter that owing to the fact that large portions of the services are poetry, and since these are too long to be actually sung by the choir, the reader has a very large and prominent part in the recitation of the offices of the Church.

Amongst the Bishops there are the ascending dignities of Archbishop, Metropolitan, Primate, Exarch and Patriarch. In Russia, at the present time, the titles of Archbishop, Metropolitan and Primate are not associated with any particular sees, but are complimentary titles bestowed upon any bishop, whose services to the Church or other merits warrant the

distinction. The bishops must be unmarried, and are universally selected from the higher ranks of the monastic clergy. The same canon passed in the reign of Justinian, which decreed that married men might be ordained to the priesthood, very strictly prohibited a corresponding liberty in the case of the Episcopate. The consequence is that the bishops form a caste apart, being taken from the regular or "black" clergy (as they are called from the colour of their habit), in whose ranks are to be generally found the most learned ecclesiastics.

The parish priests, or popes, who are called the "white" clergy, must be married, and before ordination, in accordance with a rule, which grew up comparatively early, that no clerk in Holy Orders can enter into matrimony. He might at the time of ordination be a celibate, or he might be married, but such he must remain afterwards. The Eastern Church has long insisted that her parish priests must be married before ordination. This is probably owing to the wish to keep the higher ranks of the clergy in the hands of the monks. Reasons are given such as those current in this country as to the advantage of a married clergy, and, since there is no marriage after ordination, it is just as obvious, as in the case of a Roman priest, that no feminine member of the flock can have any associations of possible matrimony connected with her pastor. It was once the rule that, when his wife died, a priest should retire into a monastery, but this is not now of obligation. He may

become a monk, and as a widower would be eligible for a bishopric; and he may, if he wish, retain his cure; but, if he marry again, he is deprived and deposed. It is said that the State law of Russia might condemn a priest in this case to serve in the army. From this and other circumstances some have been led to the view that the Eastern Church does not hold strictly to a belief in the indelibility of Holy Orders. This, however, is not the case. The Easterns hold together with the West that Orders convey a character which cannot be effaced. In Russia of late a few unmarried priests have been ordained as village popes. Does this mark a revolt on the part of the Eastern clergy from the grievous yoke of compulsive matrimony?

There are grades among the priesthood. A Protopope is the head of a large church where there are several clergy, and corresponds to an incumbent of a large town parish. He is admitted to this higher grade of the priesthood by the imposition of hands.

The deacon in the Eastern Church performs the functions associated with his office in the early Church. He is the priest's assistant in the services, and at the same time the minister of the congregation. In all the services of the Church, and particularly in the Liturgy, he is kept hard at work attending both these duties. At one time he is behind the iconostasis assisting the priest, censing, fanning the elements, etc.; now he comes out through the north door to lead an ectenes, or earnest supplication

of the people, to bid them attend or keep the doors; then he is back again in the altar, timing himself to be there when needed to join in the exclamation at the end of some prayer, or to perform one of his many duties of service to the priest. He instructs the children, visits the sick, and, in the absence of the priest, baptizes. His is a permanent office, and, until his merits and some vacancy occasion a call to the higher office, he remains a deacon, and is the sole performer of diaconal duties. In fact, it is not considered in the East to be dignified for a priest, even temporarily, to assume the inferior office. Most parishes have a deacon and reader, and it is thought that in Russia an advantage would be reaped if they dispensed with them, as the scanty stipend of the clergy has to be divided among three, and this keeps them often in grinding poverty. Where there are several deacons, as in town parishes, one of them is entitled Proto-deacon or Archdeacon; he, too, is advanced to this higher grade by a special laying on of hands by the bishop.

The reader is leader of the chorus, and to him, whether there be a choir or no, falls a considerable portion of the service. The reader and singer are appointed at a short and simple service in which the bishop lays hands upon them, generally outside the service of the Eucharist.

The ordination of a deacon or priest takes place, as with us, at the celebration of the Divine Liturgy, that of the latter after the Great Entrance. This lends

magnificence to what in itself is a somewhat short and simple service. Only one clergyman can be ordained at a time at any Liturgy. The appended translation of the service of ordination of priests is from a modern Athenian edition of the Euchologion. I have been assisted by the reading of Mr. Shann's translation in the appendix of his rendering of the *Book of Needs*.

Order of Service at the Laying on of Hands of a Presbyter

The Cherubic Hymn ended, he that is to be ordained presbyter stands on the soleas; there come forth two deacons, who, on either hand, bring him as far as the holy doors; there the deacons leave him, and the two senior priests take him and lead him in a circuit thrice round the holy table, singing—

"Holy martyrs, who fought the good fight and are crowned with glory, pray ye the Lord for mercy on our souls (*once*).

"Glory to Thee, O Christ our God, Thou that art the praise of the Apostles, the joy of the martyrs, whose preaching was the Consubstantial Trinity (*once*).

"Rejoice, Esaias: the Virgin hath conceived and bringeth forth a son, Emmanuel, God and Man; the Orient is His name; whom magnifying, we call the Virgin Blessed" (*once*).

Note that when they sing the Holy Martyrs *the archpriest*[1] *is seated on his throne before the holy table, and, as they circle round, whenever they pass before the archpriest they make a reverence; and he that is to be ordained kisses the archpriest's knee upon the omophorion. Then the archpriest rises, and he that is to receive the laying on of hands approaches him, and is signed thrice upon his head. Then he kneels upon his knees, placing his head bowed upon the holy table. And, after the deacon hath cried,* "Attend," *immediately the archpriest, keeping his right hand resting upon the ordinand's head, prays aloud—*

"The divine grace which healeth always our infirmities and supplieth our deficiencies elects the most pious deacon to be presbyter: let us therefore pray for him, that the grace of the All-Holy Spirit may rest upon him."

And they say, "Lord, have mercy," *thrice; both those within the altar and the choir together. Again sealing him thrice, and keeping his hand resting upon him, when the deacon has said,* "Let us entreat the Lord," *the archpriest says this prayer—*

"O God, the unbeginning and unending, Thyself more eld than all creation, who honourest with the name of Elder those who are judged worthy of this rank to minister the word of truth, do Thou, O Lord of all things, grant that he whom Thou, through me,

[1] Archpriest = bishop.

hast been pleased to elect may receive with conversation unblamable, and in faith unwavering, this great gift of Thy Holy Spirit, and declare him the perfect servant in all things acceptable unto Thee, and worthily exercising this great priestly honour given to him by Thy presaging power. For Thine is the might, and Thine is the kingdom, the power and the glory, of the Father, and of the Son, and of the Holy Ghost, now and ever, and to ages of ages. Amen."

And after this prayer, the proto-pope says these suffrages in a low voice, but so that those immediately present may hear and make response—

"Let us pray unto the Lord in peace.

For the peace from above.

For the peace of the whole world.

"Let us pray unto the Lord for our archbishop (N), for his priesthood, defence, continuance, peace, health, salvation, and for the works of his hand.

"Let us pray unto the Lord for the servant of God (N), who is now elected to the priesthood, and for his salvation.

"Let us pray unto the Lord that our man-loving God may bestow upon him a spotless and blameless priesthood.

For this city, for every city. . . .

That we may be delivered. . . .

Help, save, have mercy. . . .

The all-holy, undefiled. . . ."

And the archpriest, having his hand still resting upon him, again prays thus in secret—

"O God, great in power, unsearchable in wisdom, wonderful in counsel to the sons of men, do Thou, Lord, fulfil him whom Thou wert pleased should attain the degree of priesthood with the gift of Thy Holy Spirit, that he may be worthy to stand blameless at Thine altar, to preach the gospel of Thy kingdom, to minister the word of Thy truth, to offer to Thee gifts and spiritual sacrifices and to renew Thy people with the laver of regeneration; that he, meeting Thee at the second coming of the great God and our Saviour Jesus Christ, Thine only begotten Son, may receive the reward of a faithful steward of his Lord's household through the plenitude of Thy goodness. For blessed and glorified is Thine all-revered and majestic name, of the Father, and of the Son, and of the Holy Ghost, now and ever, and to ages of ages. Amen."

And after the Amen he raises him up, and turns over the part of the orarion that was behind his back to the front of his right shoulder, saying, "Worthy." *Then, clothing him with the phelonion, he repeats aloud,* "Worthy." *And the choir and they within the altar sing,* "Worthy."

And he kisses the hand of the archpriest and of the presbyters, and, going out, stands with the presbyters, reading the Contakion. *And the deacon stands in the*

accustomed place, saying, " Let us continue our supplication to the Lord."

And when the sacrifice has been perfected, at the words, " That they may be for those that partake," etc., *he that hath been ordained approaches, and the highpriest gives him the holy bread, saying—*

" Keep this deposit and guard it unto the coming of our Lord Jesus Christ, when it shall be required of thee again."

And he, receiving it, kisses the hand of the archpriest and stands aside in the place where he stood before, placing his hands on the holy table, and saying to himself, " Lord, have mercy."

And when he is about to say, " Holy things to the holy," *then he that hath been ordained gives back the holy bread, and communicates at the hands of the archpriest before the others, and says also the* Prayer behind the Ambon.

CHAPTER IX

MATRIMONY

MATRIMONY is deemed a sacrament in the Eastern Church, and is fenced round by many prohibitions on the ground of consanguinity and affinity. Marriage is forbidden between persons related by consanguinity to the sixth degree, and by affinity to the fourth; there is also to be taken seriously into account the affinity contracted between a child, his godparents, and their immediate relations.

A noteworthy feature of the Eastern Church is the prejudice felt against second marriages. This is universal, except among the separated Nestorians, who allow even a priest to marry again after the death of his wife, there being a special service for the solemnization of a priest's wedding. The Orthodox Church formally discourages it. By an ancient canon those who were married a second time did not receive coronation; such were also to be debarred from Holy Communion, the digamist (twice married) for two years, the trigamist for five. The regulation as to the omission of coronation is now repealed, but there is some restriction as to the reception of Holy Communion, and the priest is not allowed to be present at the marriage feast of one who is not celebrating

such an occasion for the first time. The prayers in the special marriage service for widows or widowers are distinctly of a penitential character. A fourth marriage, which is described as polygamy, is illegal.

This Oriental prejudice against second marriages seems to confirm the opinion of many scholars that S. Paul's direction in the Epistle to Timothy, that the bishop or deacon must be the husband of one wife, is a prohibition not of polygamy (in the usual meaning of the word) but of remarriage. This conclusion, however, would be invalidated if it could be shown that the prejudice in question arose from a misinterpretation of the meaning of the Apostle's words.

It would have been much better if the strictness applied by the Orthodox Church in these non-essential matters had been diverted to a maintenance of the sanctity of the marriage tie, for the ease with which divorce can be obtained in the Eastern Church is very regrettable. Dr. Neale, on p. 102 of his Introduction, says that "the point in their system which Eastern canonists have found most difficult of defence is the facility with which divorces are allowed. Thus, in the Oustaff of the Holy Governing Synod, if the husband or wife be sent to work as a convict in a penal colony, the diocesan authorities may grant permission to the other party to contract a new marriage. In the event of the absence of either of the parties for five years without any intelligence having been received from him or her,

the other may petition the diocesan court to dissolve the marriage. No length of time, however, can leave a soldier's wife free to remarry, unless a communication is previously made to the military authorities."

The ideal of the Eastern Church is the same as that of the West, as is shown by the thrice-occurring expression in the marriage service, "Those whom God hath joined together let no man put asunder"; but the close connection between Church and State has caused the code Justinian, which embodied the ancient Roman law as to divorce, to be incorporated in the canons of the Church.

On this matter, as on many others, there are schools of thought among ecclesiastics of the Orthodox Communion. Some very much regret the State law on this matter; others, while disapproving of divorce for other reasons than adultery, consider our Lord's words to justify the dissolution of marriage on the ground of unfaithfulness. The following rules in force in Russia go to prove that the attitude of the Eastern Church in this matter is much the same as that taken up by the less rigid theologians of our own communion.

1. No clergyman is to be condemned for giving the benediction at the marriage of a divorced woman where the man's conduct was the cause of the divorce.

2. No priest shall give the benediction at a second marriage, if dissolved by mutual consent.

Accurate details are ascertained with difficulty, but there is no doubt that the Eastern Church answers

the question, whether the innocent party in a divorce suit shall be allowed to remarry, in the affirmative. Many of those who sympathize with Oriental Christendom rejoice that the Western Church, in the absence of State control, has been left free to frame her own canons relating to marriage.

No marriages are celebrated in Lent; the rubric seems to imply that the service should take place immediately after the Eucharist, but in practice marriages are solemnized, for the most part, in the afternoon or evening.

The service consists of two parts, that of Betrothal and of Matrimonial Coronation, which may or may not be taken on the same day.

The office is performed at an analogion or desk set in the middle of the church. There are two rings, one of silver and one of gold; the golden ring is at first given to the man and the silver one to the woman, and the parties respectively are betrothed in the following words—

"The servant of God (N) is betrothed to the handmaid of God (M) in the name of the Father, and of the Son, and of the Holy Ghost." "The handmaid of God (M) is betrothed to the servant of God (N) in the name of the Father, and of the Son, and of the Holy Ghost."

The groomsman then changes the rings, giving the silver one to the man and the golden one to the woman. Dr. King says that now as a rule both of the rings are of gold. The priest says a long prayer

and the deacon an ectenes, and thus the service of betrothal ends.

Next follows the order of the coronation. The rubric is as follows: "Now if at the same time they wish to be crowned, they come forth into the temple with lighted candles, the priest going before them with incense, and singing the following psalm."

Then is sung Psalm cxxviii, between each verse of which occurs the refrain, "Glory to Thee, our God, glory to Thee."

Next follow the marriage vows and an ectenes (or litany) by the deacon, and two long prayers by the priest, which bring in the same scriptural allusions to marriage familiar to us in our own service.

Then follows the ceremony of coronation. The crowns in Russia are the property of the church, and are made of gold, silver or tin, in accordance with the wealth or poverty of the parish. In Greece these are usually made of olive branches twined with coloured ribbons, or in the farther East, a wedding at Jaffa for instance, may be celebrated with coronals of the native orange blossom of the district.

The priest first crowns the bridegroom, saying—

"(N) the servant of God is crowned for (M) the handmaid of God in the name of the Father, and of the Son, and of the Holy Ghost." This he saith thrice, making the sign of the Cross.

Then in a similar fashion—

"(M) the handmaid of God is crowned for (N) the servant of God." Their hands are joined and the

blessing is given, "Lord our God, crown them with glory and honour." The Epistle is Ephesians v. 20 to end, and the Gospel, S. John xi. 1–12.

After a prayer by the priest, in which reference is made to the Gospel, the deacon says an ectenes of supplication.

The priest then gives the couple the common cup, first to the man and then to the woman, from which they drink thrice. This, like the coronation, has been borrowed from Jewish and Roman marriage customs. The wedding guests afterwards drink of the cup, which, as Dr. Neale tells us, is afterwards broken, in order that it may never be put to any less festive use.

The priest takes them by the hand and leads them in a circle thrice round the table. The paranymphs or groomsmen (sometimes the sponsors of the couple) hold their crowns over their heads. During this procession certain verses are sung. The priest then takes off the crown from the bridegroom, saying—

"Be thou magnified, O bridegroom, as Abraham, and blessed as Isaac, and increased as Jacob, walking in peace, and working in righteousness the commandment of God."

And in taking the crown from the bride, he says—

"And thou, O bride, be magnified as Sarah, and glad as Rebecca, and increased as Rachel, rejoicing in thine own husband, keeping the paths of the law, for so is God well pleased."

The priest then prays—

"O God, our God, who wert present in Cana of Galilee, and there didst bless a wedding, bless also these Thy servants, who, by Thy providence, have been joined in marriage. Bless their incomings and their goings out, replenish their life with good things, accept their crowns in Thy kingdom spotless and undefiled, and keep them safe for evermore. Amen."

The bride and bridegroom then kiss each other, and the guests congratulate them, after which this dismissal is made—

"He that by His presence in Cana of Galilee declared marriage to be honourable, Christ our true God, through the intercession of His pure mother, of the glorious and all-praised Apostles, of the holy God-crowned sovereigns and equal of the Apostles, Constantine and Helen, of Thy holy great martyr Procopius, and of all saints, have mercy and save us as good and lover of mankind."

On the eighth day, either at home or in the church, there is a short service, called the Dissolving of the Crowns. This is probably a reminiscence of the Jewish custom, in which a marriage feast lasted a whole week.

CHAPTER X

PRAYER-OIL

THE mystery of prayer-oil has for us a special interest in that its purpose is much more apostolic and primitive than the corresponding sacrament of the Roman Church. It owes its scriptural sanction to the account of the mission of the Apostles, two and two, in S. Mark vi. 13, where we are told that they "anointed with oil many that were sick, and healed them." The other well-known passage adduced in support of this practice is S. James v. 14, 15, "Is any sick among you? let him call for the elders of the church; and let them pray over him, anointing him with oil in the name of the Lord: and the prayer of faith shall save the sick, and the Lord shall raise him up; and if he have committed sins, they shall be forgiven him." The scriptural authority for this mystery clearly presumes that its primary object is the recovery of the sick, while the healing of the soul by the remission of sins is also promised as an accompaniment.

This latter function in the Roman Church has almost superseded the former and primary object of the rite; for, there, the sacrament of extreme unction is regarded chiefly as a preparation for imminent

death; it supplements confession and the other rites of the Church as a means of forgiveness, and supplies strength to the soul for its last journey. We must, however, admit that a reference to the healing of the body, if only in an atrophied form, does exist in the Roman office, it being supposed that the sacrament in some instances may be the means whereby God may specially intervene to raise the sick from a dying-bed.

In the Eastern Church, however, there is a far greater approximation to the usage enjoined by the Apostle. This is obvious in the service itself. The healing of the body stands out conspicuously as the first intention of the service, even though the healing of the soul be rather more closely associated with the recovery from sickness than appears *prima facie* to be the intention of the words of S. James. This may be due to an instinct based on sound philosophy, for modern therapeutics more and more recognize the interdependence of mind and body. They, therefore, who thus closely associated the bodily healing with the spiritual benefits received in prayer-oil were no doubt right in supposing that the calm and consolation, felt by a soul at peace with God and man, would powerfully co-operate with the other elements of the rite which contribute to recovery. But even so, the apostolic injunction is clearly recognized in the service; there is nothing to prevent its being used in ordinary cases of illness, nor is there any suggestion that it is intended for all men as a necessary preparation for death.

When we turn to the various confessions of faith and other authorized teaching of the Eastern Church we still find that the recovery of the patient has a prominent place. And yet, in the teaching which has arisen later than the compilation of the office, it is possible to detect the assigning of a somewhat greater emphasis to the purely spiritual side of the mystery. Peter Mogila, in his reply to Question 119, "What are the fruits of this mystery?" says, "We are taught by S. James, in the place last mentioned, what are the fruits and benefits of this mystery; namely, the forgiveness of sins, or the healing of the soul, and the restoring of health unto the body. And, however, although this latter is not always obtained, yet nevertheless the forgiveness of sins is always most assuredly thereby received." Nicholas Bulgaris, a beautiful and suggestive writer, who published a Catechism in A.D. 1682, refers to a definition of this mystery according to which the holy oil is a "sacred rite and type of divine pity, supplied to those who turn from sin for redemption and sanctification, affording absolution of sins and raising up from sicknesses, and filling with sanctification."

These, however, give no countenance to those who have asserted that prayer-oil has practically tended in the direction of the extreme unction of the Latins. This is emphatically denied by living representatives of the Eastern Church. The writer received a letter from an archimandrite, who says upon this point, "The 'euchelaion' is intended as a means of restoring

the sick man to health and forgiving his sins. This, of course, presupposes the confession. The 'extrema unxio' of the Roman Catholics is alien to the Eastern Orthodox Church."

And so, judging from the service and teaching of the Church, there can be no doubt that the original purport of the rite is kept in view, and that the emphasis, which seems to lie upon the healing of the soul, is no more than the devout expression of divines who know full well that the issue of the sickness of those who resort to prayer-oil is in the hands of God, and that the anointing is but an instrument through which recovery may or may not be vouchsafed.

What really obtains in practice is more difficult to ascertain. Those who have not resided in an Eastern country can but rely on hear-say evidence, which is sometimes a little conflicting. There is no doubt that Eastern Christians do frequently make use of this rite in cases of severe, but not presumedly fatal, sickness in order to seek healing. There may, again, be conditions in some countries which tend to cause prayer-oil to approximate somewhat to the Latin extreme unction; for, when we observe how comparatively reluctant are the educated classes in our country to call in the clergyman except in immediate danger of death, and, unfortunately, not always even then, we can well imagine that those people upon whom their faith sits but lightly will not resort to prayer-oil except in the last extremity. And, this being the case, the relatives of the sick often forbear to send for the priest,

out of reluctance themselves to believe the worst, and from a wish to spare the sick what would appear to him a certain intimation that all earthly means of cure are unavailing. This, I think, is quite sufficient to account for a statement made to me on the authority of some Russians of the educated classes, that prayer-oil is practically identical with the extreme unction of the Roman Church. There is abundant testimony, on the other hand, that amongst the faithful in all parts of the Orthodox Church this rite is often resorted to in cases of sickness in which there is no immediate prospect of death, and as a means of recovery.

In theory this mystery is administered by seven priests, attention being called by the Eastern Church to the fact that elders (in the plural) are mentioned by S. James. Three, however, are said to suffice, and doubtless in the great majority of cases the anointing is performed by the priest, assisted by his deacon. A table is set up in the sick man's house, upon which is placed a copy of the Gospels, the cross, and a dish of wheat having in the centre the oil-cruet, and round it seven twigs, wrapped at one end with cotton wool, stuck into the wheat. There is the inevitable incense used by the Easterns in every service; round the table stand the seven priests, each with a lighted taper in his hand, vested in his phelonion. The service begins, like all others, with the benediction, "Blessed be our God, now and for ever, and to ages of ages. Amen." Then follow the Trisagion, the Lord's Prayer, "O come, let us worship," for which see Chapter XIV.

Then follows an ectenes, and a canon is sung (see Chapters XV, XVII), after which comes the benediction of the oil. This, which consists of pure olive oil, unlike the chrism, is consecrated for the occasion by the seven priests, the leader saying the following prayer, which the others repeat silently with him—

"O Lord, who in mercy and compassion healest the sufferings of our souls and bodies, do thou, O Lord, sanctify this oil, that it may become to those who are anointed with it for the healing and removal of every passion, of defilement of flesh and spirit, and of all ill, and that thereby may be glorified Thine all-holy name, of the Father, and of the Son, and of the Holy Ghost, now and ever, and to ages of ages. Amen."

Each of the seven priests reads an Epistle and Gospel and a separate prayer of great length, after which he takes a twig from the wheat, and, dipping it in the holy oil, anoints the sick person in the form of a cross on the forehead, nostrils, cheeks, lips, breast and hands.

The seven Epistles used in this service are taken from S. James v. 10–17; Romans xv. 1–8; 1 Cor. xii. 27—xiii. 8; 2 Cor. vi. 16—vii. 2; 2 Cor. i. 8–12; Gal. v. 22—vi. 3; 1 Thess. v. 14–24.

The seven Gospels are from S. Luke x. 25–38; xix. 1–11; S. Matt. x. 1–9; viii. 14–24; xxv. 1–14; xv. 21–29; ix. 9–14.

After the sick person has been anointed the president takes the Holy Gospel and, opening it, lays the text upon the head of the sick person, the book being

held by all the priests, and the leader does not lay on his hand, but says this prayer in a loud voice—

"O holy King, compassionate and most merciful Lord Jesus Christ, the Son and Word of the living God, who willest not the death of a sinner, but rather that he should be converted and live, I lay not my sinful hand upon the head of him who cometh to Thee in sins and beseecheth of Thee through us the remission of his sins; but do Thou stretch forth Thy strong and mighty hand which is in this Holy Gospel, which my fellow-ministers hold upon the head of (N) Thy servant; and I pray with them and entreat Thy mercy and lovingkindness which forgettest our sins. O Thou who art our God and Saviour, who through Thy prophet Nathan didst grant absolution to David when he repented of all his sins, and didst receive the penitent prayer of Manasses, accept Thy servant (N), who repenteth him of his transgressions, with Thy wonted goodness towards men, and overlook his iniquities. For Thou art our God, who didst bid us forgive those who offend until seventy times seven; for as is Thy greatness so also is Thy mercy, and to Thee is due all glory, honour and worship, with Thine unbeginning Father, and with Thine All-Holy Spirit, now and ever, and to ages of ages. Amen."

The dismissal which follows is characteristic, and, like all Eastern dismissals, is precatory and lacks that direct personal bestowal of benediction which marks the close of many of our Anglican services.

"Christ our true God, through the prayers of His

most holy mother, through the power of the honourable and life-effecting Cross, of the holy, glorious and all-praised Apostle James, and first Bishop of Jerusalem, the Lord's brother, and of all saints, save us and have mercy upon us, as being good and lover of mankind."

CHAPTER XI

HOLY SCRIPTURE—ESCHATOLOGY—VIRGIN AND SAINTS—ICONS

HOLY SCRIPTURE is regarded with great veneration by Eastern Christians. The prayers of the Church are full of biblical allusion, and couched in scriptural phraseology; the services through psalms, canticles, lections, epistles and gospels make the people familiar with the sacred writings. Nor is the private reading of Scripture in any way discouraged, but rather the reverse. In fact, the Church authorities from time to time in Russia, Bulgaria, Servia, and even at Constantinople, have gladly welcomed the circulation of the Scriptures by the British and Foreign Bible Society among their people. Early in the last century the work of the Bible Society was very favourably regarded by the Czar of Russia and the Metropolitan Plato, but owing to political and Jesuitical intrigues the Society was suppressed. However, a new Russian Bible Society was commenced, and the people have now easy access, at any rate, to the New Testament and the Psalms. The State schools of the Slav and Greek nations provide a good syllabus of scriptural teaching. In the Far East, want of education prevents much general Bible read-

ing; but even here, owing to the proximity of the scenes of the Gospel story, the peasantry are more familiar than the corresponding class in the West with the main features of our Lord's life and teaching. Of course it is understood that the Scriptures are read under the guidance of the Orthodox Church.

It is important that those who assist Eastern Christians in this way should remember that the Apocrypha is regarded by them as canonical. At the Council of Laodicea, about A.D. 367, the Eastern Church adopted the view afterwards expressed by S. Jerome, that the Apocrypha is to be read for instruction in morals only, but not to establish doctrine. Even at that time the Book of Baruch, the Song of the Three Children, and the Prayer of Manasses were regarded as being canonical. In later times the canonicity of the Apocrypha has been more and more recognized, until, since the Reformation, the Orthodox Church has come almost into line with Rome in declaring them to be of equal authority with the rest of Scripture.[1] This may be due, perhaps, to the impugning on the part of the reformers of certain doctrines taught in the Apocrypha; but, even now, there is a feeling among Eastern Christians that all these books are not of equal value, and, perhaps, we may accurately say that the Eastern Church in this matter holds a position between that expressed in the Thirty-nine

[1] The chapter in the decree of the Synod of Jerusalem, absolutely affirming this to be the case, was afterwards withdrawn in a Russian edition of the Acts of the Synod.

Articles and Rome, being, however, somewhat more in accord with the latter.

The ignorance of Scripture was doubtless due in a certain measure to the almost utter absence of sermons in this Church. Of late years, especially in Greece and Russia, there has arisen a movement in the direction of more frequent preaching.

Another resemblance between the Orthodox and Anglican Churches is that the services are held in the vernacular. In the Slav countries the language is archaic, having been but little changed since the days when Cyril and Methodius made their translations; but, although the language differs almost as much as that of Chaucer from modern English, the people learn its meaning in the schools and take a pride in its sonorous beauty. The Byzantine, or patristic Greek, of the original language of the services differs much less from Romaic, and is easily understood by modern Greeks. In Palestine, Egypt and Syria the service is taken in Arabic wherever possible. This feature of Eastern Christianity is also revealed in the fact that for the Russian mission in Japan the services were translated into the language of the country. Services in some parts of Europe are also held in German and Turkish.

The Eastern Church disclaims any belief in a place or state of purgatory, and with this statement the subject has by many writers been dropped, thus opening the door to some misunderstanding. The Synod of Jerusalem, in Decree XVIII, says, "We

believe that the souls of those that have fallen asleep are either at rest or in torment, according to what each hath wrought; for when they are separated from their bodies they depart immediately either to joy or to sorrow and lamentation, though confessedly neither their then enjoyment nor condemnation is complete. For after the common resurrection, when the soul shall be united with the body, with which it hath behaved itself well or ill, each shall receive the completion of either enjoyment or of condemnation. And such as, though involved in mortal sins, have not departed in despair, but have, while still living in the body, repented, though without bringing forth any fruits of repentance . . . of these and such-like the souls depart into Hades, and there endure the punishment due to the sins they have committed. But they are aware of their future release from thence, and are delivered by the Supreme Goodness, through the prayers of the priests and the good works which the relatives of each do for their departed, especially the unbloody sacrifice availing in the highest degree, which each offereth particularly for his relatives that have fallen asleep, and which the Catholic and Apostolic Church offereth daily for all alike, it being, of course, understood that we know not the time of their release. For that there is deliverance from their direful condition, and that before the common resurrection and judgment, we know and believe, but when we know not."

Peter Mogila admits much the same. He considers that there are degrees of unhappiness of the lost and

of the bliss of the good, both after the particular judgment at death and after the final judgment. He, too, supposes that the imperfectly penitent are delivered over to temporary punishment in the vestibule of hell, and, perhaps, hints also at the possibility that even those who are reserved for the punishment of the lost may be delivered by the prayers of the Church; for God, although He has the "power to cast into hell," may not exercise that power.

And so the souls of all are prayed for, that they may escape hell and reach heaven. There is no assumption whatever of a necessary purgatory by pain of those completely penitent at death. In this sense there is no purgatory taught by the Eastern Church: "The souls of the righteous are in the hand of God, and there shall no torment touch them." In the case of the wicked and impenitent, although the teaching of the Church is that their state is final, no judgment is pronounced on any individual case. All are prayed for alike, and the comparing and contrasting of many Eastern writers elicit the existence among them, at any rate esoterically, of some trust in a larger hope. There are legends telling of the good done even to the souls of heathen who have died in sin by the prayers of the saints. In fact, the mild view taken by mediæval writers of the case of Virgil, and other good pagans, seems in the East to have been replaced by a still more merciful view of their destiny, for the porches of the churches are often adorned with pictures of Socrates and Plato, and other illustrious

heathen. This, however, is only a reading between the lines, and, perhaps, only on the strength of popular legends; the authorized teaching of the East is neither milder nor more severe than the teaching of Christ and of Holy Scripture.

We may conclude our review of the Eastern view of the intermediate state by turning to the *lex orandi* for information. Here we find no trace of a purgatory. There are prayers for the departed that they may rest with Christ. The words of the well-known contakion, which runs as a refrain through all the requiem services, bear out the view that there is no purgatory for the good: "Rest with Thy saints, O Christ, Thy servant's soul, where there is no pain nor grief, nor sighing, but life that endeth not." And the fact that, in the case of the righteous, the prayer for the dead is merely an acquiescence and rejoicing in the gracious purpose of God concerning them, is witnessed by the existence of a requiem canon for an infant, with its pathetic refrain, "Rest Thou the babe, O Lord," where, of course, the idea of supplication for the departed is merged into a committal of the child into the hands of God.

Again, although intercession for the departed is made at the Eucharist, there is no special and elaborate service of Mass for the dead, nor is prayer for them associated with that great system of Chantry Chapels and other abuses which, in the Western Church, was one of the chief contributory causes of the Reformation.

With regard to the adoration of the Blessed Virgin and the saints, an impartial writer must admit that in some respects the Eastern is more extravagant than the Roman Church. Addresses to the Virgin are interwoven into the texture of every service, and, whenever at the end of an ode the Gloria occurs, it is broken into two verses, the former of which precedes an address to Christ, the latter an address to the God-bearing Virgin. There are many services and canons which are addressed to the Virgin alone, although there is not in the Eastern Church anything quite corresponding to the Litany of Loretto. It is rather that the Theotokion (or the address to the Virgin) forms the woof which, like a silver thread, crosses the warp in every service. The saints, too, are commemorated in various ways. In some cases the invocation is impersonal, and Christ is asked to receive their prayers; at other times they are directly invoked for their prayers; sometimes, by an Eastern hyperbole, they are even addressed in terms of supplication.

The practice is upheld by Eastern theologians by the same arguments which are adduced by Rome; both make the great assumption that the saints are enabled to know what is going on on earth. All Eastern writers say that, as the prayer of a righteous man availeth much, so there is a sense in which he is a mediator; and this word *mediator* they apply indiscriminately to their bishops, priests, monks and holy men on earth, and the saints in paradise. They

argue that the latter, their salvation now secure, will still more earnestly and still more effectually prevail by their intercessions than they did when here among men. They seem to be carefully instructed as to the difference between dulia, or the human reverence which is paid to the creature, and latria, or divine worship, which is due to God alone.

The hyperdulia, or extra-adoration, which is paid to the Theotokos must be admitted to exceed anything which is found in the Roman services. It may be that the East, which is comparatively poor in books of private devotion, has not developed the cult of the Virgin to the extent in which in the Church of Rome, at any rate in popular devotions, it bids fair in some quarters to obscure our Lord's place in the scheme of redemption; but, in the authorized services, it must be conceded that the Orthodox Church undoubtedly regards the Blessed Virgin as a powerful human mediatrix between mankind and Christ. Eastern poetry and Eastern hyperbole are exercised to describe her glories, as in the hymn of Cosmas the Melodist, so often recurring in the services: "It is meet that we should bless thee, the Theotokos, the ever-blessed and all-spotless Mother of our God, more honourable than the cherubim and incomparably more glorious than the seraphim, who didst without corruption bear God the Word—thee, the true Mother of God, we magnify."

It is impossible for a candid historian to minimize this feature of the Eastern Church, even at the risk

of alienating the sympathy of those who may not approve of this characteristic of the Orthodox Church. In the more private and devotional services, or in those supplications where human need and anguish must find a fitting expression, the same instinct which led our Church to address the petitions of the Litany to Christ, drives the Eastern Church to invoke the Mother of Christ. The service in dread of earthquake and of plague, and the "Prayerful Canon to our Lord Jesus Christ and to the most Holy God-bearing Mother of our Lord at the parting of the soul from the body of every right-believer," are one sobbing wail of entreaty to the "Queen of Heaven," which at last, when emotion has subsided, settles down into a solemn prayer to God.

These are the facts of the case; the Orthodox Church has developed this feature in a parallel direction with that of Rome, and on quite as extravagant lines. That these prayers are of late origin is proved by the service-books of the heretical sects; for those bodies, like the East and West Syrians, commonly known as Nestorians and Jacobites, who separated from the Orthodox Church in the fourth and fifth centuries, have comparatively few direct prayers to the Virgin and the saints, their petitions for their intercession being for the most part in the third person, *i.e.* "May the intercession of the Virgin and the saints be with us."

After this criticism of the Church in which many Anglicans are interested, let us see what can be said

on the other side. Although, like Rome, the Eastern Church honours the Virgin and the saints for their own sakes, she seems even more emphatically than Rome to honour them chiefly for the sake of the Lord, who bought them, and for His glory.

With reference to the hyperdulia of the Virgin this is very marked; for although, in some respects, the almost equal veneration paid to the Lord and His mother in respect of the icons, which stand on each side of the royal doors upon the iconostasis, sets the two more on a level than even the spectacle of the crowned statue of the Virgin placed above the crucifix in the Roman Church, yet, on second thoughts, it will be revealed that the Eastern can afford to do this by reason of the mystic nature of his theology. The very word "Theotokos" (God-bearing One), as applied to the Virgin, associates her more closely with her Divine Son than the corresponding "Mater Dei" of the Latin Church. We must not press this unduly, for an acquaintance with the theotokions of the Eastern Church will show that the phrase Μήτηρ τοῦ Θεοῦ is not rare. But still the fact remains that, just as the flat pictures of the saints in the Eastern Church do not seem to symbolize the distinct human individuality of the saints, as for instance does the great image of the Virgin which stands in Roman Catholic cathedrals during the octave of the Assumption, so the saints and the Virgin are not venerated so much for themselves, but as the "friends of God." The Virgin in the Eastern Church is regarded more in

association with her Divine Son than with the race of mortals. The emphasis is laid rather upon her relation to God than as to her being the "Mother of Sorrows." This may be no extenuation of the Eastern Church in the eyes of Protestants, but at any rate it explains the reason why an address to, or an invocation of, the Virgin is inextricably interwoven into the texture of so many of the services.

Again, we must make allowance for Oriental imagery. The worship of the Virgin in the East lacks the clear-cut definition of her place in the scheme of redemption which is apparent in Roman theology. The doctrine of the Immaculate Conception is not accepted in the East, and the Festival of the Assumption on August 15 is known in the Eastern Church by its more ancient title, the "Falling asleep of the Virgin."

There is also in the saint-worship of the Eastern Church a greater simplicity of conception than in the Roman Church. They are mediators in the sense in which any good man, by reason of his goodness, may offer to God a prayer that availeth much. There is no idea whatever of their having earned by their merits a claim to extend their works of supererogation to others; for the doctrine of merits, indulgences and works of supererogation is unknown in the Orthodox Church.

In considering the veneration of icons we touch upon a subject still more alien to the sympathy of the average Englishman. The representations of the

saints, which, since the second Council of Nicæa, have been in the East always of the nature of flat pictures, enamelled and engraved with golden aureoles, are venerated with a fervour to which the reverence paid by Roman Catholics to their images affords no parallel. These icons crowd the screen and walls of the churches, they stand at the corners of the streets, in rooms, ships, inns and shops, and are given the first salutation by any one entering into their presence. They are greeted by people bowing to them, censing and kissing them, prostrating themselves before them, and the worship (dulia) which is paid to them is referred back to the prototype; that is, the saint who is represented. In fact, the worshipper seems to regard the saint and the image as united together by a kind of hypostatic union, so that the reverence paid to the icon is actually given to the person represented. "For he that adoreth the icon doth through the icon adore the prototype, and the honour paid to the icon is not at all separated from that of him that is portrayed, and is done unto the same like that done unto a royal embassy." This, to many, will seem rather an aggravation than a palliation of the offence; but before attributing to our fellow-Christians anything of the nature of idolatry, we must take into account differences of race, temperament, character and emotional susceptibilities. We may not all be inclined to show our devotion to those we love by kissing their photographs, but a sympathy with natures more volatile than our own

may cause us to see that, in their way, they are showing due honour to the "prototypes," and are by no means guilty of even an approximation to idolatry.

To end this long chapter, let me point out also that the vague Oriental mysticism which, in spite of the ever clear-cut and definite doctrine as to the Incarnation, is bound up with Eastern theology, makes the saint- and Virgin-worship a less material thing to Eastern minds than to the average Roman Catholic. There is with them a vivid and mystic realization of the oneness of all things in God. For instance, one of their divines says that in the crucial moment when the Virgin at the Annunciation was about to say, "Behold the handmaid of the Lord, be it unto me according to Thy word," she was helped by all who, ever since the world began, or ever hereafter, shall say, "Thy will be done." In the Eastern Church the Divine Immanence and the Higher Pantheism (in the strictly orthodox interpretation of the phrase) underly its theology, and although the ineffable transcendence of God the Creator is always felt as a tremendous reality (in the world, but apart from the world, the All-Holy, the Eternal), He is regarded as so present in the world that the right-believer may for an instant see in his priest, in his bishop, in the Virgin, in the saints and the icons, something that brings to him a flash of the divine, something which, although a creature or a mediator, puts him in contact with the Creator.

The reader should regard these latter suggestions rather as tentative than as clear statements of tangible facts. It is but an attempt to frame in articulate language some idea of the Oriental glamour that invests the doctrines of the Eastern Church with a kind of mystic poetry.

CHAPTER XII

MONKS—HOLY MOUNTAIN

"According to the use of the Great Church and of the Holy Mountain." Such is the imprimatur and guarantee of correctness which appears on the title-page of Greek service-books. This coupling together of the Mother Church of Constantinople with the famous mountain of monasteries is but one indication of the intertwining of the monastic with the secular life of the Eastern Church. Again, the marriage of the priests leaves the appointment of the bishops, who must be unmarried, in the hands of the regular clergy. This gives great importance to the monasteries, from which emerge the rulers of the Church; they also are often the universities at which the secular priests are trained.

Another feature showing the once preponderating influence of monasticism is to be found in the rubrics of many of the ordinary offices of the Church as used in the parish churches. It is assumed that the service takes place in a monastery, for reference is frequently made to the hegumen and "the brethren" in the rubrics. The number of monasteries, compared with parish churches, of course, is very small, but the Euchologion and the other service-books still

retain this strange feature—that the office is generally presupposed to take place in the former. This shows that, at any rate, the origin of the daily offices was monastic. The services were in the first instance composed for and by monks.

They are all under the rule of S. Basil, as modified and amended from time to time by Church councils and canons. The earliest ascetics were, for the most part, solitary hermits and anchorites, such as those who fled into the deserts of Thebais, in Upper Egypt, towards the close of the third century, and S. Anthony, who died A.D. 356, is regarded as the first founder of anything of the nature of community life. His disciple Pachomius, in the middle of the fourth century, continued his work, founding a number of houses on an island in the Nile, where two or three lived together under a hegumen. The monks of Sinai claim to follow an ancient rule of S. Anthony, but it cannot be said that any definite rules, beyond retreat from the world, were formulated until S. Basil devised the system which was afterwards adopted and modified by S. Benedict in the West.

One characteristic of Eastern monasticism is the retention of the old ideal of a hermit's life. Contemplation, meditation, praise, prayer and intercession and the salvation of the individual's soul are regarded as the chief aims of the Eastern monk, and although they have done good work in the past in preserving and copying manuscripts, they have not been the centres of such great philanthropic and

educative agencies as the monasteries of the West. Nor yet have the Eastern monasteries, as far as one can learn, sunk so much below the level of their ideal, as was the case, in some instances, in the Roman Church in mediæval times.

No monk is allowed to take vows before the age of thirty, and according to the regulations of S. Peter the Great in Russia no nun may be professed before the age of forty or fifty. A younger woman, whose vocation has been certified by the bishop, may be received into a convent and submit to the rules as a novice, but must be free at any time to return into the world. Nuns do not appear in the Eastern Church to have the same great influence, nor are their numbers so large as in the Roman Church.

There are two degrees of monastic life: the taking of the Little Habit or the Mandyas, and that of the Great or Angelic Habit. The latter implies a greater degree of renunciation and austerity and is seldom adopted in Russia, even in the monasteries of Mount Athos, only upon a death-bed. The service of the profession of vows is a simple one; it is performed in the presence of the bishop, the same office, with but the change of pronoun, being used for both monks and nuns.

As the door of promotion to anything higher than a Proto-pope (*i.e.* vicar of a large town parish, where there are several assistant priests) is closed to the secular clergy, the hierarchy of the monks, with its stages of Monk, Friar, Hiero-Monach, Hegumen,

Archimandrite, is the ladder which the ablest sons of the Church set before their eyes. A Hegumen is the head of a lesser monastery; an Archimandrite, from "mandra," a fold, is the head of many monasteries, and is ordained to his office by the Bishop. The Bishop often passes through the stage of Archimandrite, and frequently retains his title after his elevation to the Episcopate. Very often in the neighbourhood of a metropolitan see there is a large monastery, over which the Bishop presides; thus the Metropolitan of Moscow is also Archimandrite of the famous Troitza (Holy Trinity) Monastery, which combines the various institutions of monastery, palace, cathedral and university. The bishops of the Holy Land live together in the Monastery of S. Constantine at Jerusalem.

These establishments are scattered far and wide over the Eastern Church; in Russia some of them are subject to the bishop of the diocese and some are directly under the control of the Holy Synod; and the same thing is true of the four Patriarchates, the Patriarch sometimes claiming the right exercised by the Holy Synod of supreme jurisdiction. On Sinai there is the famous group of convents, in one of which Tischendorf, in 1859, discovered the celebrated fourth-century manuscript. The Lavra of S. Sabas near the Dead Sea was, as we shall see in Chapter XVII, the home of S. John of Damascus and other famous Church poets. In fact, dotted all over the vast tract of country which is the realm of the Ortho-

dox Church, monasteries are to be found everywhere. In the wastes of Siberia, at Archangel on the Arctic Ocean, in the deserts of Arabia and Africa, perched on the top of almost inaccessible rocks in Thessaly, there are convents large or small, where dwell men of many nationalities who have left the world for a life of praise and contemplation.

But there is one part of the world which is worthy of special description as the head-quarters of Eastern monasticism, that peninsula in Turkey, south of Salonika (the ancient Thessalonica), which was anciently known as Acte, but now is generally called after the mountain which towers up at its seaward end, the celebrated Athos.

The peninsula is nearly forty miles long; on its landward end, where Xerxes cut his famous canal, it is but a mile and a half across; the average breadth is, however, about five miles, and the centre is composed of hilly ground, which runs down the middle and at the extremity of the peninsula suddenly rises in Mount Athos to the height of seven thousand feet.

On the seaward half of this peninsula are twenty monasteries, with priories and hermitages attached to them, containing in all about seven thousand monks. They have held the peninsula for over a thousand years, and have always formed a practically independent republic from their earliest days. About five years before the capture of Constantinople they secured a promise of protection and a continuance of

their quasi-independence from the Sultan, Murad II, by a timely surrender.

No woman or female animal has been allowed in this district for over eight hundred years, and no Mohammedans except the Turkish Governor, who acts as an intermediary between the monks and the Sultan, and his staff are allowed to settle there. Every nation belonging to the Eastern Church is represented, the Russians being the latest arrivals, who have now one large monastery and a priory. The latter, in consequence of their scheming to get a preponderance of influence in the management of the little republic, are regarded with disfavour, especially by the Greeks, who are very anxious to retain their pre-eminence, both here and in the holy places of Palestine.

The whole community is governed by twenty representatives, one from each of the monasteries and five others, who form the Holy Synod of Mount Athos. From the decisions of this body no individual monk has any further appeal, but in the case of a dispute between two monasteries an appeal would lie to the Œcumenical Patriarch at Constantinople.

The monks cultivate their own corn, fruit and vegetables, and derive their income from the alms of faithful pilgrims and from the sale of rosaries and icons. There is no stranger corner of the earth than this narrow strip of land, mountainous, and yet fertile and well wooded, with its twenty miles dotted over with monasteries, priories, and cells of solitary hermits.

Some of these, like frowning fortresses, are perched on the tops of lofty mountains, some are at the foot of precipices down on the sea shore, and some, like the monasteries of Thessaly, are stuck like swallows' nests on terraces, or juttings of huge cliffs. Those readers who would like to know more of this mountain on which so many patriarchs and prelates of the Eastern Church have once dwelt, must turn to Mr. Athelstan Riley's interesting account of his visit there, which the writer has found most valuable, and from which he would have liked to borrow more information if the limits of this little work had allowed.

CHAPTER XIII

CHURCHES—DRESS OF CLERGY

Byzantine architecture is modelled on the basilica, or Roman law court, which was an oblong building divided by columns into a wide nave and aisles, with a circular apse at the end, in which the tribunal was placed. The period of early Byzantine, which culminates in the Church of S. Sophia at Constantinople, saw the development of the basilica into square, circular and cruciform buildings with a multiplication of the number of domes or cupolas, with a threefold apse.

It cannot be said that Eastern worship owes much of its impressiveness to the magic of the builder's art; for even the Church of S. Sophia, with its wonderful columns, arches, domes and galleries, depended for its effect chiefly on colour and surface ornamentation, on marbles and mosaic wrought on groundwork of gold. All that we associate with our Gothic cathedrals, with vaulted roof and fretted choir and long-drawn aisle and changing lights, is very different from the barbaric glitter of some Eastern cathedral, its iconostasis, resplendent with gold-framed icons, enamelled with blue and vermilion, its walls perhaps covered with mosaics or pictures from floor to ceiling. And yet

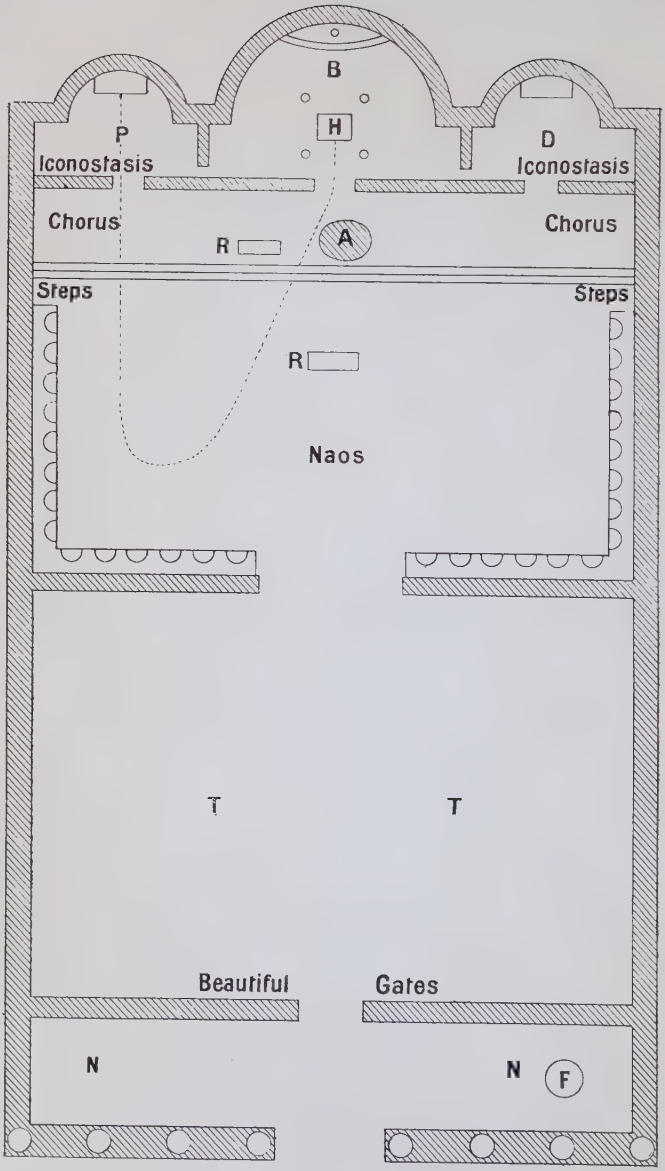

PLATE I

PLAN OF CHURCH

these mosque-like buildings with their many cupolas have for ages expressed something of the genius of the Eastern Church.

In Plate I we have the interior of a typical Russian church, divided into five portions, the narthex, trapeza, naos, soleas and the space behind the iconostasis which forms the sanctuary. In many churches there is also a pro-aulion or porch outside the narthex running along the west front of the building. The churches are always most carefully orientated. There are seldom any seats for the people, who must stand or kneel during the whole service, but along the walls or pillars of the nave are stalls for the bishops and higher clergy.[1]

On passing through the porch (where this exists) we come into the narthex (N), in which stands the font (F), which, however, is often movable and only brought in when required.

Passing from the narthex through the beautiful gates we enter the trapeza (T), which name is given in Russia to the ante-chamber of the church. It should, however, be noted that in many churches this division between trapeza and naos does not exist. In some the trapeza is much smaller, and is called the eso-narthex or inner narthex. The term "beautiful gate" is also given to the outer doors of the narthex. It is said that the name "trapeza," or table, shows the

[1] Stasidia, or high stalls, in which the worshippers can support themselves by resting their arms, are found in the aisles of some churches. The stasidia are sometimes furnished with movable seats.

monastic origin of the churches, this portion of the church being originally the refectory, through which, after the monks had already passed into the naos, the people followed to join in the service. The naos is the church proper, or temple, and is so called from the resemblance of the whole building to a ship. In the middle of this stands an analogion (R), or reader's desk, and sometimes the ambon.

There is, as a rule, no separation between the naos and the choir, or soleas, except a few steps (S). The centre of the soleas (A) is now used instead of an ambon, as the place from which the deacon reads the Gospel and certain prayers, such as the ectenes.

The choir sometimes stand below the soleas, under the dome, sometimes to right and left on the soleas, in front of the iconostasis.

This (see Plate II) must not be confounded with our chancel screen, as it does not separate choir and clergy from the people, but rather, standing in the place of our altar rails, it veils the officiating clergy both from choir and people. Its origin is, perhaps, distinct from that of the Western cancellus or screen, and is supposed to have been adopted at the close of the iconoclastic controversy, when the seventh General Council allowed the use of icons. The iconostasis served the double purpose of exhibiting a large number of sacred pictures, and of adding additional awe and solemnity to the celebration of the Eucharist.

In the richer churches it is a blaze of gold, colour and precious stones; before it hang many lamps and

chandeliers with countless lights. An icon of Christ stands in the south, and one of the Virgin on the north of the central door. Near our Saviour's icon is the representation of the patron saint of the church; above and around are the four Evangelists, Apostles and other pictures portrayed on this screen, which in some cases reaches nearly to the roof, surmounted in the centre by a cross.

In the iconostasis there are three doors. The central, holy or royal doors lead directly into the bema or altar (B). In the Eastern Church the term "altar" is given to the whole space within which the Communion-table stands. The latter, which is called the holy table, is of stone or wood, and sometimes of silver or gold, square, and surmounted by a canopy on four pillars. On the table stand the book of the Gospels, the two-, three- and seven-branched candlesticks, a pyx containing the reserved sacrament, and, lying upon the table on the south side, or erected perpendicularly above it, a golden or silver cross.

On the north side of the iconostasis is a door leading into the chapel of the prothesis (P), in which, against the east wall, stands the table of oblation, where takes place the service of preparation of the elements. To the right of the holy doors is the diaconicon, or vestry (D).

The bema, or sanctuary, is sometimes separated from the chapel of the prothesis by a wall, more often merely architecturally by pillars. In order to follow the service described in the next chapter, the reader

should note that there is free access from the bema to the prothesis, without going outside the iconostasis. At the back of the altar is the bishop's throne (O), on each side of which are seats for the clergy, facing westwards.

As a supplement to the description of Plate I, it should be observed that the distinction between trapeza and naos does not always exist; that frequently there are pillars dividing the naos into nave and aisles, the north aisle being reserved for women; that the choir often stands under the trullos, or dome, in front of the soleas; that there is sometimes a proaulion, or porch; that the ambon is often set near the south side of the nave; that in Greece the holy doors are now called the Beautiful Gate.

On the south side of the church there are frequently depicted the General Councils; on the north, events in the life of the patron saint; on a stand before the iconostasis, towards the right, there is often placed the icon of the saint for the day or month.

The ancient rule that there should be but one altar in a church, at which there should be celebrated but one Eucharist, is generally observed in the East, but exceptions to this rule exist in Russia and elsewhere, the prothesis and diaconicon being turned into chapels, and altars erected in them. In cathedral churches and monasteries there are sometimes chapels along the north and south walls of the naos, but to keep up the ancient restriction each of these is regarded as a separate church, having its own patron saint, and

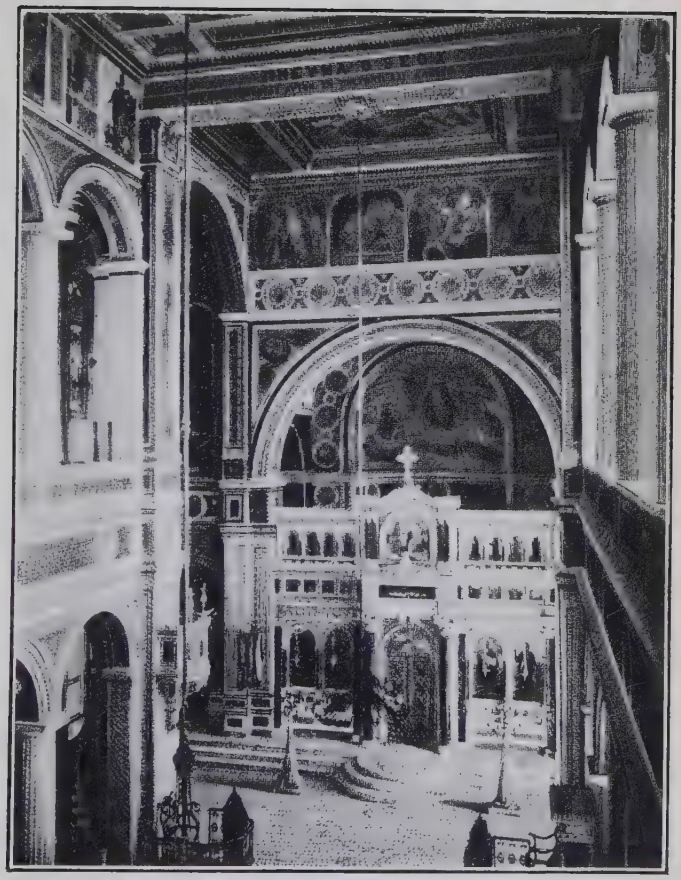

PLATE II

AN ICONOSTASIS

[*To face p.* 120

an access, not from the church but from a narthex, running along the outer walls of the building. And thus the ancient rule prevails, that at the same altar, on the same day, there must be offered but one Eucharist. This is celebrated with all possible pomp, there being, in the East, no distinction between high and low celebrations.

Organs and other instrumental music are strictly forbidden in the Orthodox Church, and this in itself deprives the service of what, in the West, adds much to its impressiveness. The Gregorian chants, sung unaccompanied, are very monotonous; but in Russia there has developed a system of modern sacred music, the elaborate harmonies of which more than compensate for the loss of instrumental accompaniment.

Bells were early introduced into Constantinople, twelve being sent as a present from Venice to the Emperor Michael in A.D. 865. The ringing of bells is a very noticeable feature of Moscow, which possesses the four largest bells of the world, one weighing 193 tons, the others 80, 31 and 16 tons respectively. The monasteries, out of respect for ancient usage, and occasionally in Servia and places recently freed from Turkish rule, in memory of old times, still call the people to worship by clanging the semantra, or wooden boards, which were in use in primitive times and where bells were forbidden by the Turks.

The vestments of the clergy correspond to those used in the West, and, like them, are by origin the ordinary dress of ancient times, retained from motives

of reverence in the services of the Church, and invested with symbolical meaning.

By all orders of clergy, over the cassock or ordinary dress is worn the stoicharion, which corresponds to the alb of the West, except that instead of being made of linen it is of embroidered or flowered silk or velvet. This is the sole ecclesiastical garment of the reader. It is not always white; a purple stoicharion is often worn in Lent.

In addition to this the deacon wears the epimanikia and the orarion. The former are tight-fitting cuffs reaching from the wrist to the elbow; the latter is practically the Western stole, except that instead of being worn crossed it hangs down from the deacon's shoulder.

The priest wears the stoicharion and epimanikia, but, instead of the orarion, the epitrachelion, which also corresponds to the stole. The two ribbons, however, are joined together, and hang down as one broad band, there being an aperture at the top for it to be put over the head. This the priest wears at all times of his ministration. At the Eucharist, and in other solemn services, he wears also the phelonion, the equivalent of the Western chasuble. It consists of a very loose garment, and hangs down on all sides, completely covering the arms, except when it is held up in front by hooks and buttons at the time of the celebration. Lately, in some countries, like the Roman chasuble, it has been shortened, and cut away in front. It is often of white, it may be of any

colour, of the richest material, and embroidered with the most costly jewels.

The bishop wears the above, and in addition the epigonation, a lozenge-shaped ornament, which hangs like a satchel from his girdle to the right knee. It may by origin be the same as the Western maniple, but it is now regarded as symbolical of the sword of the Spirit. The bishop's head-dress is more like that made familiar to us in pictures of the Jewish high-priest than the Western mitre. All these vestments may also be worn by an archimandrite or abbot.

The bishop, however, has two vestments which are peculiarly his own : the saccos, corresponding in shape to the dalmatic, and the omophorion or pall, worn round his shoulders, formerly made of sheep's wool, and symbolic of the pastor's search for the lost sheep.

Clergy of all ranks, like the Jewish Nazarites, wear a full beard and long hair. It is said that the priests are very proud of their flowing locks, which are not always innocent of the curling-tongs; the town priests of Russia and Servia, on the other hand, are said sometimes to so far conform to modern custom as to use the scissors, pretending that their hair will not grow.

The whole aspect of the church—its iconostasis completely hiding the sanctuary when its doors are closed; the vestments of the ministers; the Oriental atmosphere—give the traveller, fresh from the sight of Western cathedrals, the impression that he has

stepped into the Jewish temple, with its high-priests, priests and Levites. The impression, however, is quite wrong. Jewish influence has left but little mark upon the Eastern Church; the fabric of the churches and their decorations, and the ornaments of the ministers, come to them chiefly from the ancient Roman Empire of the East.

CHAPTER XIV

THE LITURGY OF S. JOHN CHRYSOSTOM

THE Liturgy proper is preceded by a long service called the Offertory, in which the elements are prepared at the table of the prothesis.

The priest and deacon having entered the church make three reverences towards the east, and, as is the custom for all who intend to communicate, they salute the icons of our Saviour and the Blessed Virgin; then, with heads inclined, they pray a while before the holy doors, and after bowing right and left to the chorus, who stand on either hand, they proceed into the altar saying certain verses of the psalm: "I will come into Thine house, and in Thy fear will I worship toward Thy holy temple."

Having entered the altar they make again three bows before the holy table and proceed to robe themselves in the sacred vestments, each being assumed to the accompaniment of a suitable prayer.

Both then proceed to the prothesis, first washing their hands at a little side table or fountain, saying: "I will wash mine hands in innocency, and so will I go unto Thine altar."

Making three reverences before the table of the prothesis, each says the following prayer—

"O God, be propitiated to me a sinner, and have mercy upon me."

Priest. "Thou hast redeemed us from the curse of the law by Thy precious blood. Thou wast fastened to the Cross, and Thy side pierced with a spear, to open the fountain of immortality for men. Our Saviour, glory be to Thee."

The priest then takes one of the five oblations[1] (Plate III, Fig. 1), round, or in shape like a cottage loaf, with the letters IC, XC, NI, KA (Jesus Christ conquers) stamped upon it on the upper half, and, with the spear-shaped knife (Fig. 5), cuts off the part so marked, saying successively, as he thrusts the spear to right and left, above and below—

"He was led as a lamb to the slaughter."

"And as a blameless lamb before his shearers is dumb, so opened He not His mouth."

"In His humiliation His judgment was taken away."

"And who shall declare His generation?"

As the deacon exclaims, "Lift up, master," he thrusts the spear obliquely into the part now detached, called the seal or lamb, and lifting it up says—

"For His life was taken away from the earth."

He then lays the seal face downwards on the holy dish, and as the deacon says, "Slay, master," he cuts it cross-wise, saying—

"The Lamb of God, which taketh away the sins of

[1] In Greece only one loaf of oblation is used.

Fig. 2. The Seal and portions.

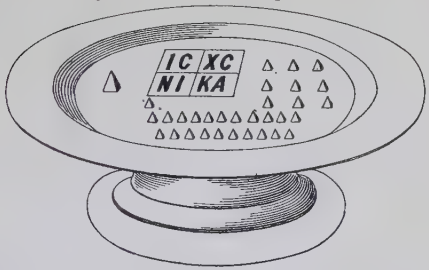

Fig. 1. Oblation.

Fig. 3. The Asterisk.

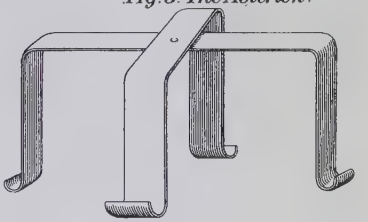

Fig. 4. The Spoon.

Fig. 5. The Spear.

Fig. 6.

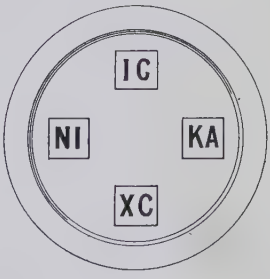

PLATE III

THE OBLATION, SEAL, ASTERISK, ETC.

[*To face p.* 126

the world, is slain for the life and salvation of the world."

Then he turns it over, and thrusts the spear into the right side, as the deacon says, "Stab, master," with the words—

"One of the soldiers with a spear pierced His side, and forthwith came thereout blood and water; and he that saw it bear record, and his record is true."

During the repetition of these words the deacon has been pouring wine and water into the chalice, and in response to his invocation of a blessing upon the commixture, the priest says—

"Blessed be the communion of Thy saints, always, now, and for ever, and to ages of ages. Amen."

Then follows a quaint piece of symbolism. From each of the four loaves that are left the priest places on the holy dish tiny triangular portions to signify the communion of saints and their participation in the Eucharist. First there is taken from the second oblation a little piece in honour of the Virgin, and it is placed on the right[1] of the lamb (Fig. 2). Next, from the third oblation are taken portions in honour of various prophets, apostles, saints and martyrs; these are ranged to the left in three rows of three, in memory of the nine orders of angels. Beneath the lamb, from the third and fourth oblations, are placed rows of portions for those of the living and the dead

[1] Right and left are regarded from the standpoint of a spectator looking westward from the Bema.

who are intended to be commemorated. None of these portions are consecrated, but after all have communicated they are placed in the chalice. That alone is intended for consecration which is designated the lamb.

After the blessing of the incense, the oblations, veils and sacred vessels are censed. Then over the paten the priest places the asterisk (Fig. 3), a bent cross, of which the joint is supposed mystically to represent a star, with the words—

"And the star came and stood over where the young Child lay."

Over this there is placed a veil; the cup is veiled also; and over them both a larger covering, called the Aer, is placed. The priest then censes the prothesis, and handing the censor to the deacon says the ancient Prayer of the Prothesis—

"O God our God, who didst send our Lord and God, Jesus Christ, the Saviour, the Redeemer, the Benefactor, who blesseth and sanctifieth us, to be the Bread which nourisheth the whole world, bless this prothesis and receive it into Thy heavenly altar; remember, as good and man-loving, both those who offer and those for whom it is offered, and preserve us unblameable in the celebration of Thy divine mysteries. For blessed and praised be Thy great and all-glorious name, of the Father, and of the Son, and of the Holy Ghost, now and ever, and to ages of ages. Amen."

The deacon next censes the prothesis, and going

to the holy table censes it all round, saying to himself—

"In the tomb bodily, in Hades with the spirit, with the thief in paradise, while yet Thou wast on the throne, O Christ, with the Father and the Spirit, for Thou art uncircumscribed, and fillest all things."

Then, saying Psalm li, the deacon censes the altar and all the church, and returning censes again the holy table and the priest. Both priest and deacon now bow before the holy table, and after certain other preliminaries the Liturgy begins. The priest is now standing before the holy table, the deacon having gone out of the north door; the holy doors all this time, and until the Little Entrance, remain shut; the elements are left veiled upon the table of the prothesis.

The Liturgy

The deacon begins with the words: "Give the benediction, master," to which the priest replies in words which commence every service and every change in the service—

"Blessed be the kingdom of the Father, and of the Son, and of the Holy Ghost, now and for ever and to ages of ages. Amen."

The deacon says the Great Ectenes (see next chapter), and the first portion of the service consists chiefly of three antiphons sung by the choir, during which the priest says silently three prayers, the last of which is that known to us as the Prayer of S. Chrysostom. The deacon during this portion of the service is out-

side the iconostasis repeating at intervals a lesser ectenes or litany.

At the close of the third antiphon, or on Sundays of the singing of the beatitudes, which take its place, the holy doors are flung open and preparations are made for the

Little Entrance.

The priest and deacon bow thrice before the holy table; the priest takes up the book of the Gospels and hands it to the deacon; they pass behind the holy table to the right, and crossing the chapel of the prothesis come forth through the north door, and preceded by the taper-bearers sweep in a semi-circle through the church until they reach the holy doors.

Here a short halt is made for certain prayers; then the deacon raises the book of the Gospels high above his head for the people to see, and precedes the priest through the holy doors. The deacon then lays the book of the Gospels upon the holy table, and both priest and deacon join in repeating the Trisagion with the choir, which had previously, together with other troparia, been sung by the choir alone. The full form of the Trisagion is as follows, although the term is frequently given to the first verse alone—

"Holy God, holy mighty One, holy immortal One, have mercy upon us (*thrice*).

"Glory be to the Father, and to the Son, and to the Holy Ghost, both now and ever, and to ages of ages. Amen.

"O most holy Trinity, have mercy upon us; purify us from our sins, and forgive us our transgressions. O Lord, O holy God, look down upon us and heal our infirmities, for Thy name's sake.

Lord, have mercy (*thrice*).

Gloria.

Paternoster."

After the Trisagion, while preparation is being made by sundry prayers and benedictions for the reading of the Gospel, the choir sing other verses, which also frequently occur in the services.

"O come, let us worship God our King.

"O come, let us worship and fall down before Christ God, our King.

"O come, let us worship and fall down before Christ Himself, our King and Lord."

The Epistle, or Apostle, as it is called, is now read by the reader from his desk near the chorus, or sometimes in the body of the church; after which the deacon, laying down the censer, with which he has been censing the holy table thrice, goes to the ambon preceded by the taper-bearers. The priest, standing at the table looking westwards, cries: "Wisdom, stand up! let us hear the Holy Gospel." Before and after the reading of the Gospel the choir sing: "Glory be to Thee, O Lord, glory to Thee." The deacon returns through the holy doors and hands back the book to the priest, and the holy doors are again closed, and, if there be an open space above the gates, a veil also is drawn across.

During the time preceding the Great Entrance the priest prays secretly for the living and the dead, the deacon coming out of the north door says at the ambon an ectenes of earnest prayer; at the end of each petition the people say the thrice-repeated, "Lord, have mercy." Then follows prayer on behalf of the catechumens, which is now divested of all meaning, for those present are all baptized Christians. It is, however, noticeable, as showing the great antiquity of the Liturgy and the conservatism of the Eastern Church. Even at the present day there is perpetuated this anachronism, and the deacon cries: "Depart, ye catechumens. Let every catechumen depart. Let there be no catechumens present. Ye faithful, let us pray unto the Lord."

At this point, when the Liturgy of the faithful has begun, the priest spreads a large corporal, called the Antiminsion, almost covering the holy table. It is made of silk, and into the corner is sewn a relic; it is specially blessed by the bishop, the consecration of this holy covering being regarded in the East as of more importance than that of the altar. When the antiminsion has been spread, while the priest prays for the faithful, preparations are made for the

Great Entrance.

The deacon, who has been saying an ectenes, returns through the north door, and the holy doors are again thrown open. Priest and deacon with the censer proceed together to the prothesis. The priest

takes the aer from the elements and places it on the deacon's left shoulder; he takes the paten and places it on the head or shoulder of the deacon, who holds it with his right hand, keeping the censer in his left. The priest himself takes the holy cup, and so they come forth into the church preceded by the taper-bearers and sweep round in procession until they arrive at the holy doors. When there are many clergy the Great Entrance is of great magnificence: there are acolytes to hold the bishop's train, and deacons or other attendants walking on either side of priest and deacon, waving their fans over the elements. In olden days the emperor and his bodyguard sometimes joined the procession from the iconostasis. While the entrance is made the choir sing the Cherubic Hymn, which is found in the Liturgy of S. James. There are several forms for various seasons, but the two following are the most important; the first is usually sung; the second and more ancient on Holy Saturday alone.

Cherubic Hymn—I

"Let us who mystically represent the cherubim, and sing the thrice-holy to the life-giving Trinity, now lay aside all cares of life,

(*Pause for the Procession*)

That we the King of all things may receive, who is borne in with bodyguard of angel ranks unseen. Alleluia, Alleluia, Alleluia."

II

"Let all mortal flesh keep silence, and stand with fear and trembling, and ponder nothing earthly-minded; for the King of kings and Lord of lords, Christ our God, approacheth to be slain, and given to be the faithful's food.

(*Pause for the Procession*)

Him do proceed angelic choirs, with principalities and powers, the cherubim of many eyes, the six-winged seraphim veiling their faces, and uttering forth the song, Alleluia, Alleluia, Alleluia."

When they have entered the sanctuary, the priest sets the holy cup upon the table, together with the paten, which he has taken from the deacon's shoulder, and says—

"The honourable Joseph, receiving Thy precious body from the tree, wrapped it in clean linen and laid it in a new tomb.

"In the tomb bodily, in Hades with the spirit, with the thief in paradise, while yet Thou wast on the throne, O Christ, with the Father and the Holy Ghost, for Thou art uncircumscribed and fillest all things.

"The sepulchre which contained Thee, O glorious Christ, the Life, was more splendid than a royal bride-chamber, more beauteous than paradise, and the fountain of our resurrection."

Taking the coverings from the holy dish and from the cup, he lays them aside, and taking the aer from

the deacon's shoulder, and censing it, he covers with it the holy things, saying—

"The honourable Joseph . . . new tomb."

The deacon goes out of the north door and says a little ectenes, while the priest says the second prayer of oblation.

"O Almighty Lord God, who only art holy, who receivest the sacrifice of praise from those who call upon Thee with their whole heart, accept the prayer of us sinners, and present it on Thy holy altar, and fit us to offer unto Thee gifts and spiritual sacrifices for our own sins and for the ignorances of the people. Grant us to find favour in Thy sight, and that our sacrifice may be acceptable unto Thee, and that the blessed spirit of Thy grace may rest upon us, and upon these gifts lying before Thee and upon all Thy people."

Here follows the recitation of the Creed. The holy doors are now shut, and a curtain is drawn across the gates; the priests and deacons here exchange the kiss of peace, by saluting one another, kissing the cross upon each other's stoles. The deacon cries: "The doors, the doors; let us attend in wisdom." The priest takes up the aer and holds it over the holy gifts, and, if there be several priests assisting, each takes hold of the aer, and moving it up and down, as they hold it over the holy gifts, and stooping their heads almost under the aer, each saith together with the people in the church the Nicene Creed.

After the Creed has been said, the priest, removing

the aer, lays it aside, and the deacon taking the fan devoutly fans the holy things. Fans were originally used in the hot countries of the East to keep away the flies from the elements; when they were not needed for utilitarian purposes, a ritual significance was assigned to their use. They are often made of silver, and shaped like the heads of cherubim with wings, whose overshadowing they are considered to symbolize. The following part of the service, together with its rubric, is given as it stands in the Euchologion.

Priest. Lift up your hearts.

Chorus. We lift them up unto the Lord.

Priest. Let us give thanks to the Lord.

Chorus. It is meet and right to worship Father, Son and Holy Spirit, the consubstantial and undivided Trinity.

The priest prayeth in a low voice, turned towards the east—

It is meet and right to praise Thee, to bless Thee, to glorify Thee, to give thanks to Thee in every place of Thy dominion. For Thou art God ineffable, inconceivable, invisible, incomprehensible, ever being as Thou ever wert, Thou and Thine only begotten Son, and Thy Holy Spirit. Thou broughtest us out of nothing into being, and when we were fallen didst restore us, sparing nothing till Thou shouldst bring us into heaven, and give us an inheritance in Thy coming kingdom. For these and all other Thy

mercies, known to us or unknown, manifest or hidden, we give thanks to Thee, and to Thine only begotten Son, and Thy Holy Spirit. We thank Thee also for this Liturgy, which Thou dost vouchsafe to receive at our hands; Thou who art compassed about with thousands of archangels, and ten thousands of angels, who together with the cherubim and seraphim six-winged and many-eyed, with pinions poised in air (*aloud*), who sing, proclaim, and cry these words aloud—

Chorus. Holy, holy, holy, Lord of Sabbaoth, heaven and earth are full of Thy glory; Hosanna in the highest; blessed is he that cometh in the name of the Lord; hosanna in the highest.

Then the deacon, taking the asterisk from the holy paten, makes the sign of the Cross over it, and, kissing it, puts it on one side.

And the priest prayeth in a low voice—

With these blessed powers, Lord, lover of mankind, we cry and say, Holy and most holy art Thou and Thine only begotten Son, and Thy Holy Spirit; holy and most holy Thou, and great is Thy glory; who so lovedst the world, that Thou didst give Thine only begotten Son, that whosoever believest in Him should not perish, but have everlasting life; who came and fulfilled all things necessary for our salvation; who in the same night in which He was delivered up, or rather did deliver up Himself for the life of the world, taking bread in His holy, spotless and un-

defiled hands, gave thanks, blessed, sanctified and brake it, and gave it to His holy disciples and apostles, saying (*aloud*), Take, eat; this is My Body, which is broken for you for the remission of sins.

Chorus. Amen.

Then the priest, in a low voice—

Likewise also after supper the cup also, saying (*aloud*), Drink ye all of this, for this is My Blood of the New Testament, which is shed for you and for many, for the remission of sins.

Chorus. Amen.

The priest prays in a low voice—

Mindful, therefore, of this command of our Saviour, and of all things which He wrought for us, His Cross, His Burial, His Resurrection on the third day, His Ascension into heaven, His Session on the right hand, His Second Coming to judge the world (*aloud*), in all and through all we offer unto Thee Thine own of Thine own.

Chorus. We praise Thee, we bless Thee, we give thanks to Thee, and pray Thee, Lord our God.

The priest, bowing his head, prays in a low voice—

Again we offer Thee this reasonable, this bloodless service, and we beseech Thee, and pray, and entreat that Thou wouldst send Thy Holy Spirit upon us and upon these gifts lying before Thee.

And the deacon puts away the fan, and comes nearer to the priest, and they both prostrate them-

selves thrice before the holy table. Then the deacon, inclining the head, points with his orarion to the holy bread, saying in a low voice—

Bless, master, the holy bread.

And the priest, rising up, makes the sign of the Cross thrice upon the holy gifts, saying—

And make this bread the precious Body of thy Christ.

Deacon. Amen.

And immediately, he pointing with his orarion to the holy cup—

Bless, master, the holy cup.

And the priest, blessing, says—

And this cup, the precious Blood of thy Christ.

Deacon. Amen.

And immediately the deacon, pointing with his orarion to both the holy gifts—

Master, bless them both.

And the priest, blessing both the holy gifts, says—

Changing them by Thy Holy Spirit.

Deacon. Amen, Amen, Amen.

And bowing his head to the priest, saying: "Holy master, remember me, a sinner," *he stands where he stood before, and, taking the fan,*[1] *fans the holy things as before.*

[1] In modern rubrics the deacon is directed to use the aer for the purpose of fanning the holy gifts.

And the priest prays in a low voice—

That they may be to those who partake of them for soberness of mind, for the remission of sins, for the communication of the Holy Ghost, for the fulfilment of Thy heavenly kingdom, for confidence in Thee and not for judgment. Moreover, we offer Thee this our reasonable service on behalf of those who are departed hence in the faith, our forefathers, fathers, patriarchs, prophets, apostles, preachers, evangelists, martyrs, confessors, chaste persons, and for every righteous spirit perfected in the faith.

Then, censing the holy table, he says aloud—

Especially our most holy, undefiled, most blessed, glorious Lady, the Bringer-forth of God, the ever-Virgin Mary.

And he hands the censer to the deacon, who, censing the holy table in a circle, reads the diptichs of the departed, and remembers himself such of the living and the dead as he pleases.

The priest prays in a low voice—

For John the Prophet, Forerunner, and Baptist, for the holy, glorious and renowned Apostles, for the saint (N) whom we commemorate, and all other Thy saints, through whose prayers may God look down upon us; and remember those who are departed this life in hope of the resurrection to eternal life, and give them rest where Thy countenance shineth, etc.

After many prayers, both for the living and the

dead, the deacon goes out through the north door and stands by the holy doors. The people say the Lord's Prayer, after which the deacon cries: "Let us attend," and the priest elevates the holy bread, saying aloud—

"Holy things for the holy."

The priest then makes the fracture, dividing the holy bread into four pieces, saying—

"Broken and distributed is the Lamb of God, which is dismembered yet not severed, which is ever eaten and yet never consumed, but sanctifieth all who are partakers thereof."

He then disposes the sacred elements as in Fig. 6. IC is put into the chalice, XC is divided among the clergy, NI, KA are used for the communion of the people, being placed in the chalice after the clergy have received, and administered with the spoon (Fig. 4).

The deacon now brings hot water, with request for the priest's blessing, who answers—

"Blessed is the fervour of Thy saints, always, now and ever, and to ages of ages. Amen."

As the deacon pours in the hot water into the chalice cross-wise, the priest says—

"The fervour of faith, full of the Holy Ghost."

The clergy communicate in both kinds separately, after which the doors of the altar are thrown open and the veil withdrawn, and the deacon coming to the door with the holy cup elevates it and shows it to the people, saying—

"Draw near with faith and godly fear."

If there are any communicants, they receive standing before the holy doors or at the ambon, each kissing the chalice as he retires. The consecrated elements are then carried by the priest and deacon to the table of the prothesis, where they are carefully and reverently consumed by the deacon.

The priest, at the close of the service, goes out into the church, and says in a loud clear voice the Prayer behind the Ambon, so called from the place where it is uttered. It is supposed to be a summing up and recapitulation of all the prayers which he has said in secret.

"O Lord, who dost bless those who bless Thee, and sanctifiest those who put their trust in Thee, spare Thy people and bless Thine inheritance. Guard the fulness of Thy Church, sanctify those who love the beauty of Thine house; do Thou glorify them in return with Thy divine power, and fail us not who have hoped in Thee. Give peace to Thy world, to Thy churches, to Thy priests, to our kings, to the army, and to all Thy people, for every good and every perfect gift is from above, and cometh down from Thee, the Father of lights; and to Thee we ascribe glory, thanksgiving and worship, to the Father, and to the Son, and to the Holy Ghost, now and ever, and to ages of ages. Amen."

The Dismissal.

"Christ our true God, who is risen from the dead, through the prayers of His most pure mother, of

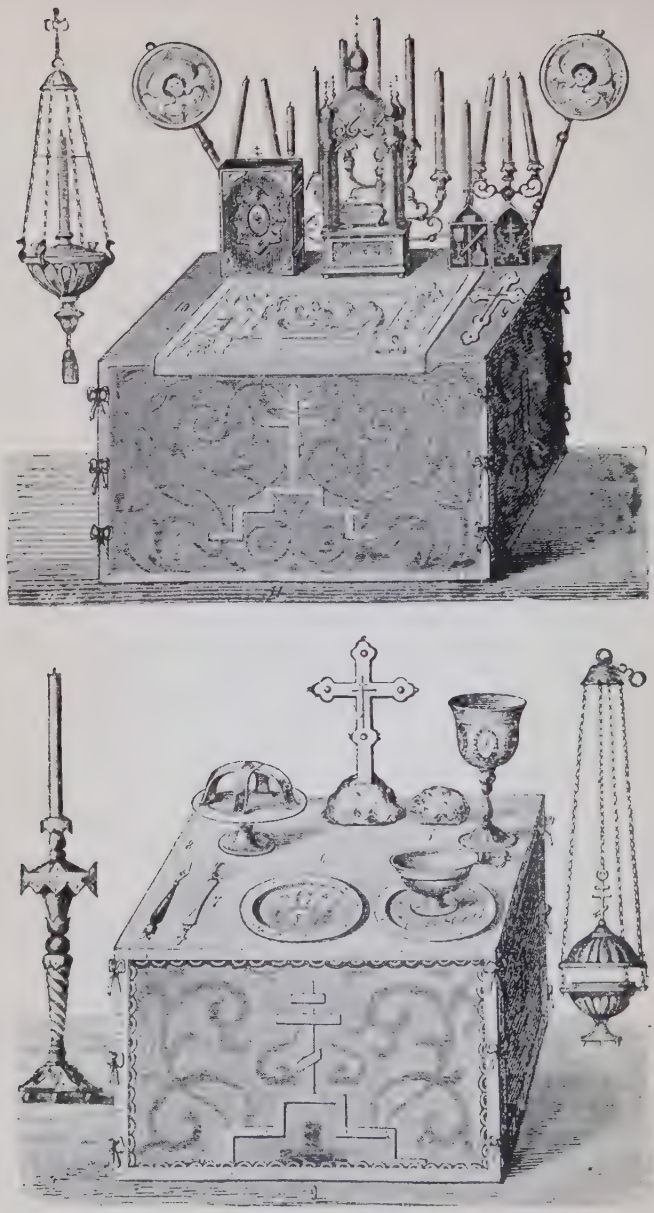

PLATE IV

the honourable and glorious Prophet and Forerunner and Baptist John, of the holy and illustrious Apostles, of our holy father, John Chrysostom, Archbishop of Constantinople, and of all saints, will have mercy upon us, for He is good and the lover of mankind."

At the conclusion of the service the antidoron is distributed to the people. This, as its name implies, is given instead of the gift. It consists of the unconsecrated oblations which have been offered to God but have not been used for the elements. The people carry it away with them to their houses and to the sick. This, like the *pain bénit* of certain Western Continental Churches, is a reminiscence of the Agape. The people who partake of it consider that although they have not communicated at the holy mysteries, they do yet enjoy that fellowship with the saints which was symbolized by the love feast of the primitive Church.

This sketch of the service of the Liturgy is by no means a complete one, but an endeavour has been made to give the most important features of this early although not the most primitive form of Christian worship.

CHAPTER XV

SERVICE-BOOKS AND DAILY OFFICES

THE service-books of the Eastern Church consist of more than twenty folio volumes, and, although the contents may be somewhat differently distributed in various countries, the following is the list of books usually found in the Church of Greece.

The Euchologion, in its large edition, includes the Missal, Ritual, Manual and Pontifical of the Western Church; that is, it contains the priest's part at Matins and Vespers, the Liturgy, the Administration of the Seven Sacraments, Ordination Rites, Consecration of Churches, etc., Professing of Monks and Nuns and many Occasional Offices.

The Horologion, which corresponds to the Breviary, contains the daily offices for the use of the choir, and with it are bound some of the more frequently-used troparia, or antiphons, from the other service-books.

There are twelve volumes of the Menæon, one for each month. These contain canons, hymns and services for all the saints' days of the year; and since each day is appropriated to the memory of at least one saint, and very often two, three or more, the Menæa are of considerable length.

The Paracletike, which contains the Greater and Lesser Octœchus; that is, services for each day of the week set to the eight tones, and for the Sundays. Not only has each day the commemoration of some saint, but the day of the week has also to be taken into account in arranging the service. Sunday is the day of the Resurrection; Monday of the holy angels; Tuesday of the Forerunner; Wednesday of the Virgin and the Cross; Thursday of the Apostles; Friday of the Passion; Saturday of the saints and of the departed.

The Triodion is the book of special services from the Sunday before Septuagesima (called the Sunday of the Pharisee and Publican) until Holy Saturday, each Sunday and weekday during this period having a special service for itself, with canon and hymns.

The Pentecostarion, in the same way, contains services for each day in the weeks from Easter Day until the Sunday after Pentecost, which in the Eastern Church is not the Festival of the Trinity, but that of All Saints.

The Psalter is divided into twenty Cathismata, each cathisma being divided into three Stases. The Psalter is supposed to be sung through every week in the course of the daily services.

The book of the Gospels, often most elaborately bound with gold and setting of jewels. The Gospels in the Eucharist are so arranged that all four Evangelists are read continuously day by day.

The Apostolos, for the reader, containing the Epistle for the day. The books of the Acts and the

Epistles are divided into sections, and are read, for the most part, continuously throughout the year.

Synaxaria, in four volumes, containing the lives of the saints; these, however, are only read in monasteries.

The Typikon, or rubrical directions for all services.

There are also Prayer-books for the laity, combining as much as possible into one volume; but the above-mentioned are the chief books used in the service of the Church. The officiant has to take the service of the hour, whatever it may be, and fit into it the appropriate troparia, contakion or hymns from the Paracletike, according to the day of the week; or, instead of this, in Lent and Easter, from the Triodion or Pentecostarion. He has also to turn to the Menæon for the month, and blend appropriately the services for the saint, or saints, which are commemorated on each day.

The Liturgy changes but little throughout the year, there having to be taken into account little else but the special Epistle and Gospel and the Contakion (or poetical collect) for the day. This is not the case with the daily prayers, for here the "number and hardness of the rules called the Pie," alluded to in the Preface to the Prayer-book, is equalled, if not exceeded.

The daily offices were originally composed for the use of the monasteries, whose ancient ideal was a ceaseless round of praise and prayer, and would, if fully sung, occupy more than twelve hours. The ancient rule of prayer, "seven times a day do I praise

Thee," developed, by the addition of Compline, into eight services, and afterwards into twelve, by the addition of a mid-service between each of the canonical hours. As they stand in the Horologion they are as follows—

1. Midnight Service.[1]
2. Matins.
3. Prime.
4. Mesorion of Prime.
5. Terce.
6. Mesorion of Terce.
7. Sext.
8. Mesorion of Sext.
9. Nones.
10. Mesorion of Nones.
11. Vespers.
12. After-vespers, or Compline.

The Mesorion, or mid-service between the hours, is now for the most part ignored, and, both in monasteries and in parish churches, the Midnight Service, Matins and Prime are grouped together to form the Morning Service, or Great Matins, held perhaps about six o'clock. The short services of Terce and Sext are taken in conjunction with the Eucharist, often during the service of Oblation at the prothesis, perhaps about nine o'clock as the average time. Nones,

[1] If we gave Western names to the offices (1) would be Matins, (2) Lauds. It is, however, more intelligible to call the service at dawn by the title of Matins.

Vespers and Compline form the Evening Service at sunset. Matins and Vespers are sung solemnly, with accompaniment of lights and incense, and, at any rate on festivals, the priest is clad not only in epitrachelion, but also in the phelonion, or chasuble. These services, although long, are not inordinately so, at any rate in the parish churches, owing to a certain amount of abridgment and the rapid pace at which the reader takes his portion of the service. The priest's part in the daily offices is very small, being confined to prayers said in secret eastward in front of the holy doors, and, after a certain point in the service, within the bema, the idea of the priest being a mediator, and the non-necessity of the people hearing all his prayers being more emphasized in the Eastern Church than in the Latin. There are long psalms, generally read by the reader, various troparia, or antiphons, sung by the choir, and the deacon is often occupied in saying an ectenes, or synapte. This latter service, which has four varieties, corresponds to our Litany, except that it is said by the deacon standing at the Ambon. The Great Ectenes is as follows—

Deacon. In peace let us entreat the Lord. Let us pray for the peace of the world.

Chorus. Lord, have mercy.

Deacon. For the peace that is from above, and for the salvation of our souls, let us entreat the Lord.

Chorus. Lord, have mercy (*repeated after each suffrage*).

Deacon. For the peace of the whole world, for the good estate of the holy Churches of God, and for the union of them all, let us entreat the Lord.

For this holy house, and for those who enter therein in faith, piety and the fear of God, let us entreat the Lord.

For our Archbishop (N); the honourable Presbytery, the Diaconate in Christ, for all the clergy and laity, let us entreat the Lord.

For our most pious and God-protected kings, for all their palaces and the army, let us entreat the Lord.

To aid them in war, and to beat beneath their feet every enemy and foe, let us entreat the Lord.

For this holy habitation (or city), for every city and country, and for those who in faith dwell therein, let us entreat the Lord.

For seasonableness of weather, for plentifulness of the fruits of the earth, and for peaceful times, let us entreat the Lord.

For those that travel, journey, are sick and suffering, or in bonds and captivity, and for their salvation, let us entreat the Lord.

That we may be delivered from all afflictions, from wrath, peril and necessity, let us entreat the Lord.

Forgive, save, have mercy, and guard us by Thy grace, O God. Commemorating our most holy, pure blessed, glorious Lady, the God-bearer, and ever-Virgin, with all the saints let us commend ourselves and one another, and all our life to Christ our God.

The exclamation at the end is said aloud by the priest. "For to Thee is ascribed all glory, honour and worship, to the Father and to the Son, and to the Holy Ghost, now and for ever, and to ages of ages. Amen." There is also the little Ectenes, commencing, "Again and again in peace let us pray to the Lord, etc.;" and the Ectenes of Earnest Prayer, beginning with the words, "Let us all say with our whole soul, and with our whole mind let us say, Lord, have mercy. Have mercy upon us, O God, according to Thy great mercy, we pray Thee, hear and have mercy." Then follows a list of suffrages suitable to the occasion, to which there is made the response of a threefold "Kyrie eleison."

The "Kyrie eleison" which is said in response to the suffrages often occurs, and seems to be the chief part which the laity take in most of the services.

There is also the Ectenes of Supplication for various blessings: peace, pardon, forgiveness, a Christian end of our life, painless, unashamed, peaceful, and a good answer at the fearful judgment seat of Christ, etc., to each of the suffrages of which is the response, "Vouchsafe, O Lord."

The arrangement by which there are three services a day is changed on the occasion of such great festivals as have a vigil. Instead of Nones, Vespers and Compline at sunset, Little Vespers are then said, and later in the evening Great Vespers and Matins are said together, there being in this case no early service before the Liturgy on the next morning. Both Matins and

Vespers are well attended by the laity in the Eastern Church.

During the Vespers preceding a great festival which has a vigil, there takes place a procession (Litē), in which clergy and choir come down into the narthex, and, after psalms and prayers, march in procession to their places. In monasteries, and sometimes in parish churches, they halt, on their return, at a table placed in the body of the church containing five loaves and wine and oil. This is blessed by the priest, and is afterwards carried away by the people to be consumed at home with devotion, something in the same way as the antidoron. Perhaps this, also, is a reminiscence of the Agape.

I have appended herewith the first and shortest of the offices, the Midnight Service, as it is said on ordinary weekdays from Monday to Friday, there being a special form of the office for the Sabbath and for the Lord's Day.

The Order of the Daily Midnight Service

If the priest is present he says—

Blessed be our God always, now and for ever, and to ages of ages. Amen.

But if the priest is not present, say—

Through the prayers of our holy Fathers, Lord Jesus Christ our God, have mercy upon us.

Chorus. Glory to Thee, O Lord; glory to Thee.

O Heavenly King, the Comforter, the Spirit of truth, who art in all places and fillest all things, the treasure of blessings and giver of life, descend and rest upon us, and cleanse us from all impurity and save our souls, O Thou Blessed.

The Trisagion (see Chapter XIV).

Our Father.

Gloria.

O come, let us worship God our King.

O come, let us worship and fall down before Christ God our King.

O come, let us worship and fall down before Christ Himself, our King and God.

Three prostrations, and then immediately Psalm li.

Then follows the 17th Cathisma of the Psalter.

Psalm cxix. First Stasis, verses 1–73; Second Stasis, verses 73–132; Third Stasis, verses 132 to end.

At the end of each stasis the Gloria is sung and the Alleluia, accompanied by three inclinations of the head.

The Nicene Creed.

The Trisagion—*three reverences, or prostrations.*

Our Father.

Then the following troparia—

Behold, the Bridegroom cometh in the middle of the night; and blessed that servant whom He shall find watching; but unworthy he whom He shall find idle. Beware then, my soul, lest thou be weighed

down with sleep, lest thou be handed o'er to death, and be shut out from His kingdom; but awake and cry, Holy, holy, holy, holy art Thou, O God; through the God-bearing one have mercy upon us.

Glory be to the Father, and to the Son, and to the Holy Ghost.

Meditating, my soul, upon that dreadful day, watch thou with lighted lamp and keep it bright with oil; for thou knowest not when shall come to thee the voice that saith, Behold the Bridegroom. Beware, my soul, then, lest thou slumber, and, like the five virgins, remain without the gate and knock; but endure in watchfulness, that thou mayest meet Christ our God with rich oil, and that He may open to thee the heavenly bride-chamber of His glory.

Both now and ever, and to ages of ages. Amen.

Theotokion.

O God-bearing Virgin, to thee we pray, our wall unbroken, and the fortress of our soul. Destroy the devices of our foes; change thy people's grief to joy; cheer the world; strengthen the pious; intercede for the peace of the world; for thou, God-bearer, art our hope.

Then the Kyrie eleison *forty times, and this prayer—*

O Thou who at all times and seasons in heaven and earth art worshipped and glorified, Christ our God, long-suffering, pitiful and all compassionate, who lovest the righteous and pitiest sinners, who

calledst all to salvation through the gospel of Thy coming kingdom, do Thou, O Lord, receive our prayers at this time, and guide our lives in Thy statutes. Sanctify our souls, cleanse our bodies, correct our thoughts, purify our hearts, and deliver us from all affliction, evil and pain. Defend us by Thy holy angels, that, being guarded and guided by their ranks, we may come to the unity of the faith and the knowledge of Thine unapproachable glory, who art blessed to ages of ages. Amen.

Lord, have mercy (*thrice*).

Gloria.

The more honourable than the cherubim, etc.

Deacon. In the name of the Lord give the blessing, father.

Priest. God have mercy upon us and bless us, let Him lift up the light of His countenance upon us and have mercy upon us.

Then let the priest lift up his hands and say this prayer—

We bless Thee, O God most high, and Lord of mercy, who doest among us great and unsearchable, glorious and terrible things, of which there is no number; who gavest us sleep to rest our weakness, and for a release of the labours of our toiling flesh. We give thanks to Thee that Thou hast not destroyed us in our sins, but showedst to man Thy wonted mercy, and hast raised us, lying in despair, to glorify Thy power. Wherefore we entreat Thine immeasur-

able goodness; enlighten the eyes of our understanding, and raise our minds from the heavy sleep of sloth. Open our lips and fill them with Thy praise, that we be enabled continually to sing and praise and confess Thee, our God, who art glorified in all and by all, the unbeginning Father, with Thine only begotten Son, and Thy holy, good and life-giving Spirit, now and ever, and to ages of ages. Amen.

Then, "O come, let us worship" (*thrice*).
Psalm cxxi.
Psalm cxxxiv.
Gloria.
Alleluia.
Trisagion.

And these troparia—

Remember, O Lord, for Thou art good, Thy servants, and forgive them their sins in life; for none is sinless save Thou alone, who art able to give rest to the departed.

O Thou who in the depth of Thy mercy didst order all things out of love to man, and grantedst things most expedient for them, do Thou, Creator, rest the souls of Thy servants, for in Thee, our Maker and Author and God, do we place our trust.

Glory be. . . .

Rest with Thy saints, O Christ, the souls of Thy servants, where is neither toil nor grief nor sighing, but life without end.

Both now. . . .

Theotokion.

Thee, maiden-Mother of God, all we generations bless, for in thee the incomprehensible Christ our God did deign to be enshrined. Blessed are we having thee to intercede; for day and night thou prayest for us, and the sceptres of the kingdom are strengthened by thy prayers. Wherefore praising thee we cry, Hail, full of grace, the Lord is with thee.

Kyrie eleison *twelve times, and this prayer—*

Remember, Lord, those who have fallen asleep in hope of the resurrection to eternal life, our fathers and our brethren, and all who departed in piety and faith. Forgive them every sin, voluntary and involuntary, in word and deed, or committed by them in thought, and tabernacle them in places shining, tranquil and refreshing, where pain and sorrow and sighing fade away, and where the light of Thy countenance shineth and rejoiceth all Thy saints for ever. Grant unto them Thy kingdom, and a share of Thine unspeakable eternal delights, and the enjoyment of Thine endless and blessed life. For Thou art the Resurrection and the Life, and the repose of Thy sleeping servants, O Christ our God, and to Thee we ascribe glory, with Thine unbeginning Father, and Thy holy, good and life-giving Spirit, now and ever, and to ages of ages. Amen.

O most glorious, ever-Virgin, blessed Theotokos, to thy Son, our God, bring our prayer, and beseech Him that He, through thee, may save our souls.

Prayer of the holy Joannicius.

The Father is my hope, the Son my refuge, the Holy Spirit my protection. Glory to Thee, O Holy Trinity. All my hope I place in thee, Mother of God; guard me beneath thy protection.

Gloria.

Kyrie eleison (*thrice*).

The Dismissal.

Christ our true God, through the prayers of His all-pure Mother, of the holy, glorious and all-praised Apostle and of Saint (N), whose memory to-day we celebrate, and of all the saints, have mercy upon us and save us, for He is good and lover of mankind.

The Midnight Service concludes with an ectenes.

Among many other points of interest in connection with the daily offices, we may note that the *Magnificat* in the East is a morning canticle; the *Te Deum* is not in the Greek office-books, although it has been imported from the West by the Russian Church for occasions of public thanksgiving; its place as a hymn of rejoicing is supplied in the Greek Church by the Greater Doxology, a longer version of our "Gloria in excelsis," known in the East as the Angelic Hymn, which forms part of the office of Matins.

CHAPTER XVI

OTHER SERVICES

One of the most remarkable services is that of the blessing of the waters on January 6. In the Eastern Church, the Festival of the Epiphany, or the Holy Theophany, as it is generally called, is not observed in memory of the visit of the Magi, but in honour of our Lord's baptism, and the service consists of a solemn blessing of the waters of the earth, which then were sanctified through our Lord's baptism in the Jordan. There is the well-known ceremony at S. Petersburg, when the emperor and the grand dukes and clergy in solemn procession go down to the Neva, where a hole is broken in the ice in order that the metropolitan can bless the river with the holy cross; but also, in every parish church throughout the East, there takes place the same ceremony at the font, which is for the time being regarded as the Jordan. The following extracts from the service and its rubrics will give a good idea of the ceremony. It is called the Greater Sanctification, in contrast with a lesser service, which is used at any time for the blessing of water.

Office of the Great Sanctification on the Holy Theophany

After the Prayer behind the Ambon is finished,[1] we all go to the font, the priest leading the way with tapers and incense, while we sing the following troparia, Tone IV minor—

"The voice of the Lord crieth upon the waters, saying, Come ye all and receive the spirit of wisdom, the spirit of understanding, the spirit of the fear of God, even Christ who is manifested."

"To-day the nature of the waters is sanctified, and the Jordan is divided, and withholdeth the flowing of his stream, when he beholds the Lord baptized."

"As man didst Thou come to the river, Christ our King; and didst hasten to receive the baptism of a servant at the hands of the Forerunner, thou good, and lover of mankind."

Gloria.

"At the voice of one crying in the wilderness, Prepare ye the way of the Lord, Thou camedst, Lord, taking the form of a servant, seeking baptism, Thou who knewest no sin. The waters saw Thee and were afraid; the Forerunner trembled and cried, saying, How shall a candle illuminate the Light? How shall a servant lay hands upon his Lord? Cleanse Thou me and the waters, Saviour, who takest away the sin of the world."

While these troparia are being sung the procession

[1] After the Eucharist.

makes its way to the font; the deacon cries "Wisdom," and the reader reads the lessons—

Isaiah xxxv, Isaiah lv, Isaiah xii.

Prokeimenon. Tone III.

The Lord is my light and my salvation.

Verse. The Lord is the defence of my life.

The Apostle. 1 Cor. x. 1–5.

Alleluia. Tone IV.

The voice of the Lord is upon the waters.

Verse. The glory of God thundereth.

Deacon. Wisdom, stand up. Let us hear the Holy Gospel.

S. Mark i. 9–12.

(Then follows a long ectenes in which the deacon prays for all sorts and conditions of men, and for a blessing upon the waters, during which litany the priest says a long prayer in secret, and when the deacon has finished his ectenes the priest says in a loud voice)—

"Great art Thou, O Lord, and wondrous Thy works, and no word will suffice to praise Thy marvellous acts (*thrice*).

"For Thou, by Thy will, hast brought all things into being out of nothing, and by Thy power sustainest creation, and by Thy foreknowledge directest the world. Thou from four elements didst frame the world, and with four seasons crownedst the year. All spiritual powers tremble before Thee; the sun hymneth Thee; the moon glorifieth Thee; the stars

wait upon Thee; the light hearkeneth to Thee; the depths shudder at Thee; the fountains obey Thy will. Thou stretchedst out the heavens like a curtain, and foundedst the earth upon the waters; Thou didst set bounds to the sea with sand, and hast diffused the air for breathing. Thee do the angelic powers obey; the choirs of archangels worship Thee; the cherubim with many eyes, and the six-winged seraphim, standing and flying round Thee, veil their faces for fear of Thine inaccessible glory. For Thou, O God, being incomprehensible, unbeginning and unspeakable, didst come on earth taking the form of a servant, and found in the fashion of man; for Thou, O Master, couldst not bear, in the bowels of Thy mercy, to see the race of man under the tyranny of the devil; but didst come to save us. We confess Thy grace, we declare Thy mercy, we conceal not Thy beneficence. Thou hast freed the generations of our nature; Thou hallowedst the Virgin's womb by Thy birth; every creature hailed Thy manifestation; for Thou, O God, wert seen upon earth, and didst converse with men. Thou sanctifiedst also the waters of Jordan, sending down Thine All-Holy Spirit from heaven, crushing the heads of the dragons that lurked in the waters.

"Be present even now, man-loving King, and through the descent of the Holy Ghost sanctify this water (*thrice*).

"Endue it with the grace of redemption, the benediction of Jordan; make it a fountain of incorruption,

a gift of sanctification, a remission of sins, a healing of sickness, a destruction of demons, inaccessible to every hostile power, fulfilled with angelic strength; that all who draw and partake thereof may have it for cleansing of soul and body, for the healing of suffering, for the sanctification of houses, and for every necessary benefit. For Thou art our God, who by water didst overwhelm sin in the days of Noe; Thou art our God, who through the sea didst free the children of the Hebrews from the slavery of Pharaoh. Thou art our God, who didst cleave the rock in the desert, and waters gushed out and streams flowed withal to give drink to Thy thirsty people. Thou art our God, who by water and fire through Elias didst convert Israel from the error of Baal.

"And do Thou, O Master, now sanctify this water by Thy Holy Ghost (*thrice*).

"And grant to those who touch or sprinkle themselves therewith, or partake thereof, sanctification, blessing, cleansing, health. And save, O Lord, Thy servants, our faithful kings (*thrice*), and keep them under Thy protection in peace; beat under their feet every enemy and adversary, grant unto them all their desires for salvation and life eternal. Remember, also, our Archbishop (N), and all the Presbytery, the Diaconate in Christ, and all the sacred orders and the people standing round, and our brethren who are absent through righteous reasons, and have mercy upon us according to Thy great mercy; that by elements, and by angels, and by men, and by things

seen and unseen, Thy holy name may be glorified, with the Father and the Holy Ghost, now and for ever, and to ages of ages. Amen."

Peace be to all.

Deacon. Let us bow down our heads to the Lord.

And the priest prays in secret—

Incline, O Lord, Thine ear and hear us; Thou who didst vouchsafe to be baptized in Jordan, and didst hallow the waters, bless us all, who by the bending of our necks signify our profession of Thy service, and make us worthy to be filled with Thy sanctification through partaking of, and being sprinkled with, this water; and may it be to us, O Lord, for the healing of soul and body. (*Aloud*) For Thou art the sanctification of souls and bodies, and to Thee we ascribe glory and thanksgiving and worship, with Thine unbeginning Father, and with Thy holy, good and life-creating Spirit, now and ever, and to ages of ages. Amen.

And straightway, blessing the water cross-wise, he dips the honourable cross, lifting it up and down perpendicularly in the water, singing the following troparion, Tone I—

In Jordan when Thou wert baptized, O Lord, the worship of the Trinity was manifested; for the Father's voice bare witness to Thee, calling Thee the well-beloved Son, and the Spirit in the form of a dove confirmed the surety of the word. Christ

God, who wert manifest and didst enlighten the world, glory be to Thee.

While the people are being sprinkled with the holy water the choir continues to sing this troparion many times, after which they go back again into the temple, singing the following idiomelon, Tone II minor—

"Ye faithful, let us sing of the greatness of God's care for us; for He that for our sins became man, for our cleansing was baptized in Jordan, Himself alone being clean and uncorrupt, hallowing me and the waters, and crushing the heads of the dragons in the waters. Then, brethren, let us draw water with joy; for the grace of the Spirit is given unseen to those who faithfully drink thereof, through Christ our God, and Saviour of our souls."

Then the psalm, Blessed be the name of the Lord.

After having drunk of the consecrated water they receive the antidoron and hear the dismissal.

"He that vouchsafed to be baptized in Jordan for our salvation, Christ our true God, through the prayers of His most pure mother, and of all the saints, have mercy upon us and save us, as being good and lover of mankind."

The above service, by reason of its diction and the absence of later ideas and doctrine, bears internal evidence of great antiquity, and dates from a period earlier than the Western appropriation of the Festival of the Epiphany to a commemoration of the visit of

the Magi. The following is a portion of the burial service which is used in the case of an infant. There are also separate and very elaborate services for the burial of monks, priests, laymen and women. This canon is quoted as supplying an illustration of the length, verbosity, quaintness, pathos and poetry of Eastern services, and in order that the reader may, in view of the next chapter, have an example of a canon, that peculiar poetical composition which has a place in so many of the services. I have been helped much by Mr. Shann's translation, whose style I have adopted as appropriate for these offices.

Requiem Canon over a Departed Babe

Ode I. Tone IV minor.

Irmos. "Crossing as on dry land. . . ."

Refrain. "Rest Thou the babe, O Lord."

O Word of God, who Thyself unchanged didst deign in our poor flesh a babe to be, in Abraham's bosom place the babe Thou hast received.

A child wert Thou beheld, who wert before all worlds, and to children didst Thy kingdom promise; with them account this present babe.

Before the trial of the sweets of earth, O Saviour Christ, Thou didst the blameless babe receive, making him worthy of eternal delights, Thou lover of our race.

Theotokion.

O thou, who didst unspeakably bring forth the Wisdom and the Father's Word, heal my soul's sore wound and my heart's pain appease.

Ode III.

Irmos. "Builder of the heavenly. . . ."

O perfect Word, once seen a perfect babe, unto Thyself Thou hast received a babe, whose years perfection were yet unfulfilled; whom rest with all the saints, right pleasing unto Thee, Thou only lover of our race.

Snatched hence with worldly sweets untasted, of celestial blessings, Thou compassionate, make partaker, by divine command, the babe whom Thou hast changed.

Of heavenly halls, of shining lot, and of the holiest choirs of saints, make him partaker, the uncorrupted babe, whom Thou hast taken, since Thou wert with him well pleased.

Theotokion.

Bereft of all things, to thy sole shelter, most pure Queen, I fly, and help thou me, for much wealth of sins have I inherited, and with beggary of virtues am I truly well endowed.

Cathisma. Tone II minor.

Verily, everything is altogether vanity, and life a shadow and a dream; for, as saith the Scripture, man born of woman disquieteth himself in vain; when we have gained the world, then dwell we in the grave, where together kings and beggars, babes and elders, are. Wherefore, O Christ, rest Thy babe in the land of the living and in the tabernacle of the righteous.

Ode IV.

Irmos. "I have heard, Lord. . . ."

Let us not weep for babes, but rather for ourselves let us bewail, we sinners all, that we from Gehenna may be freed.

Master, Thou hast deprived the babe of the delights of earth, as righteous judge of heavenly delights him worthy deem. Thee, citizen of paradise, thou truly blessed babe, who hast been taken from earth, He doth declare, and in the choirs of angels gives thee place.

Theotokion.

All-holy, we who are illuminated own thee, God-bearing one; for, ever-Virgin, thou the Sun of Righteousness hast borne.

Ode V.

Irmos. "Why hast Thou rejected me? . . ."

By Thy righteous doom Thou didst the babe cut down as tender grass, ere he had to perfection bloomed; but him, O Word, lead to the heavenly mount, and there transplant and make inheritor of heavenly bliss.

As tender branch, the sword of death hath come and cut thee off, ere, blessed one, thou madest trial of this world's delights; but lo! for thee Christ openeth now the heavenly gates, and with His chosen ones thee numbereth, the Compassionate.

Wail not for me; nought meet for wailing is there found in me; but rather for yourselves, sinners all,

do ye lament my kinsfolk and my friends, the dead babe cries, that of torment ye no trial make.

Theotokion.

Myself lose hope when looking on the number of my deeds, but when God's Mother I do bear in mind, who, passing understanding, bare the Lord, my hopes revive; for thee alone we have for sure defence.

Ode VI.

Irmos. "I will pour forth a prayer."

As babe thou wert in manger laid, and to the elders' arms wert committed, Thou who makest babes to grow in the womb, and this one, ere he perfect waxed, removedst into life; for this we praise and give Thee thanks.

Thou saidst to Thine Apostles, Suffer the children to come unto me, O Word; for My kingdom is for such as are, in thought, as these; then count the babe removed to Thee as worthy of Thy light.

Thou didst deprive of earthly good Thy babe, that Thou mightest reveal him participant of bliss divine, him who in no wise ever transgressed Thy will; the boundless depths of Thy judgments, O righteous One, do we extol.

Theotokion.

We have thee, Maiden, as a sheltering wall, and all-complete salvation for our souls, and for afflictions full relief; and in thy light we aye rejoice. O Lady, even now from passions and from perils us release.

Contakion. Rest with Thy saints, O Christ, Thy servant's soul, where there is neither pain nor grief nor sighing, but life that endeth not.

Œcos. Thou alone immortal art, who madest and fashionest man; we mortals out of earth were fashioned, and unto earth shall we our journey make, as Thou, my Maker, didst command, who saidst, For earth thou art, and unto earth shalt thou return; whither we mortals all shall go, singing the funeral dirge, the

Alleluia.

Then the following Œci—

Nothing than a mother more compassionate, than father nothing stronger is; and sorely tried their inward parts, when they from hence do send their babes before; and great the sting their hearts receive for children's sake, and most of all when they are sweet of speech, desirous then to say with them the song, the

Alleluia.

For oft before the tomb they beat their breasts and cry, O son of mine and sweetest child, hearest thou not thy mother what she saith? Lo, 'tis the womb that bare thee; wherefore dost thou not speak, as thou wert wont to speak to us? But, ah! thou now too silent art to say with us the

Alleluia.

O God, O God, who calledst me, be now the consolation of mine house; for great the woe that them

befalls; for all their thoughts on me are fixed, as though I were a sole begotten one. But I, thou maiden mother born, refresh my mother's soul, and my father's heart bedew by means of this, the

Alleluia.

Ode VII.

Irmos. "The children of the Hebrews in the furnace."

Write in the book of life, Compassionate, thy babe, as lover of our race; that he rejoicing may exclaim to Thy glory's might, Blessed art Thou, O Lord our God, for ever.

By the light of Thy countenance, O Word, illumine Thou Thy babe in faith, who now has gone to Thee unripe in age, to sing to Thee, O Lord, Blessed art Thou, O God.

To them who long for thee thy going forth now dost seem affliction's cause, but unto thee truly root of joy and gladness, for thou, O babe, inheritest the life eternal.

Theotokion.

Behold my grief, O Maiden, which the abundance of mine ills hath wrought; yet, ere I go hence, grant me refreshment by a mother's prayers that God may be merciful unto me.

Ode VIII.

Irmos. "The furnace seven times more heated. . . ."

In Abraham's bosom, in the tabernacles of repose,

where ever is the joy of them that feast, in places of refreshment where the living water flows, may Christ, made babe for us, thee place who criest unto Him unceasingly, Praise Him, ye priests, and yet people, magnify Him for ever.

A long-remembered cause of grief to us and tears thy going hence is truly made; for before thou tastedst of the sweets of life thou didst leave the earth and thy parents' breasts. But, therefore, doth Abraham's bosom thee receive as babe from all defilement pure.

Why mourn ye me, a babe gone hence, he lies and cries unseen; no wailing do I need, for babes the joy of all the just is pre-ordained. Tears are the portion of those who have wrought but ill, but these to Christ upraise the song, Praise Him, ye priests, and ye people, magnify Him for ever.

Theotokion.

God-bearing one, come to my help, and grant my prayer, and me deliver from the dreadful doom and trial dread, from fire and dark, and gnashing teeth and demons' mockery, and from every need, thou hope of hopeless, life of them who die.

Ode IX.

Irmos. "Be thou in dread for this. . . ."

Christ, who unchanged a babe became, who willingly didst embrace the Cross, and didst see Thy mother's pangs who bore Thee, assuage the grief and bitter pain of faithful parents for their babe deceased, that we may glorify Thy might.

O King of all, who from on high didst send and take the happy babe as birdling pure unto Thy heavenly nest, and savedst, Master, from so many snares, his spirit join with the spirits of Thy saints, to enjoy Thy kingdom's bliss.

To babes that nought have wrought, O Word of God, Thou grantest a dwelling-place in heaven. And so, good Lord, with these Thou numberest the creature of Thy hands, the babe that has gone to Thee, lightening his parents' grief, as compassionate and lover of mankind.

Theotokion.

The eyes of mine whole heart I ever turn to thee, who hast a blameless and a mother's prayer to Him who birth received from thee. I beseech thee, holy one, quell thou the passions of my soul, and wake me, Maid, that penitence may dawn, and with thy light enlighten me.

Then the Little Synapte, *and after this the following prayer—*

O Lord, who guardest babes in the life that now is, and in the world to come, for the simplicity and innocence of their mind, dost place them in Abraham's bosom, and tabernaclest them in the abode of light, where the souls of the righteous find their rest, do Thou in peace receive the soul of Thy servant (N); for Thou didst say, Of such is the kingdom of heaven. For Thine is the kingdom, the power and

the glory, now and for ever, and to ages of ages. Amen.

Then the Exapostilarion—

Now am I at rest, and much forgiveness have received, for I have been removed from destruction and placed in life. Glory be to Thee, O Lord.

CHAPTER XVII

HYMNOLOGY—THE EASTER CANON

Readers who have been charmed by Dr. Neale's beautiful renderings from the Greek may have carried thence a wrong impression of the nature of Eastern Church hymns. Hymns, like those in the Breviary or in our own books, in rhyme or in metre, or both, here are non-existent. There are in the Horologion a few iambic verses, attributed to John Damascene and to Symeon the Metaphrast, but these are the exception. The so-called hymns are short compositions of poetical rhythmical prose, many of them consisting of a verse of but three or four lines, called a troparion or contakion; there are also longer compositions called œci or idiomela.

It has been calculated that, out of the twenty folio volumes containing the services, four-fifths of the contents are poetry. This poetry is interspersed throughout the services, or, rather, the whole service for most occasions consists of psalms and dithyrambic compositions in which definite and stated prayer has but an infrequent place, the latter being often said in secret by the priest, while this poetry is being sung or said in a recitative.

The most important of these compositions is the

Canon, that is, a kind of service in which song and prayer alternate. A full canon consists of nine odes, which are based on the nine scriptural odes, which form part of the service of Matins or Lauds. The scriptural odes are as follows—

I. The Song of Moses in Exodus, chapter xx. 1–29, commemorating the deliverance of the children of Israel through the Red Sea.

II. The Song of Moses in Deuteronomy, chapter xxxii. 1–44, sung by him after the giving of the law, threatening judgment on transgressors.

III. The Prayer of Hannah, the mother of Samuel the prophet, 1 Samuel ii. 1–11.

IV. The Prayer of the prophet Habakkuk, chapter iii. 2 to end, in which there is portrayed awe before God's majesty, passing at length into confidence in His mercy.

V. The Prayer of the prophet Isaiah, chapter xxvi. 9–21, a song inviting confidence in God for His judgment and mercies.

VI. The Prayer of Jonah, chapter ii. 2–10, from the whale's belly.

VII. The Prayer of the Three Children, from the Song of the Three Children, as given in the Apocryphal addition to Daniel iii. 31–35.

VIII. The *Benedicite,* Daniel iii. 36 to end.

IX. The *Magnificat,* followed by the *Benedictus.*

These nine scriptural odes, consisting of the mystic number thrice three, which is also the number of the

orders of the heavenly hosts, are supposed to sound the whole gamut of religious emotions, and, whatever be the day, occasion or festival, a canon (that is, a thus perfect composition) forms an integral portion of the service, its nine odes being based upon, and containing an allusive reference to the subject matter of the nine scriptural odes, which form its prototype.

Most services contain a canon. There is the Easter Canon, a portion of which is appended to this chapter. There are canons in the office of prayer-oil, burial, for the dying, in dread of plague and earthquake, and in the service of preparation for the reception of Holy Communion, and in most of the services in commemoration of saints, for each day of the year.

Much skill is shown in the framing of these canons, so that each ode, and especially the last three, shall contain some allusion to its scriptural prototype. Much perverted ingenuity is often shown in making the initial letters of each verse form an acrostic.

Each ode is preceded by an irmos, a verse which is the rhythmical model of the verses which follow, called troparia, because in rhythm, and to a certain extent in accent, they turn upon the model of the irmos. The last verse of each ode is generally a theotokion or address to the Virgin. A refrain sometimes runs through the canon; for instance: "Rest Thou the babe, O Lord," is said after each troparion in the service given at the end of the preceding chapter, except the last, which is preceded by the first half

of the Gloria, the other half, "Both now, etc.," preceding the theotokion.

The second ode, in view of its penitential character, is omitted, except in such canons as those suitable for Lent, and so Ode III in most cases follows Ode I. There is usually a break after Ode III and Ode VI. After Ode IV there is often a cathisma, so called because the people in older days were allowed to remain seated while it was sung; or a hypacoë, a verse which should be heard with attention; also an ectenes or short litany. After Ode VI there is a contakion (a short verse summing up the life of the saint or the purport of the occasion); an œcos (or stanza, like the Italian word, meaning originally a building); often an automelon or idiomelon, a set of verses following their own rhythm; an ectenes and a lection; also sometimes an exapostilarion.

The derivation of the names of these verses is so obscure, and the signification so variously interpreted by the Greeks themselves, that any further attempt at explanation would but confuse the reader. Let him study the canon in the last chapter, together with that given at the end of this, and he will gain as much information as is possible in a brief work of this kind as to the nature of a chief source of Greek hymnology.

The Greek hymns, which are familiar to us in *Hymns Ancient and Modern*, are for the most part very free renderings of portions of canons and troparia; in the best of them the very spirit of the Greek

rhythmical prose breathes again in English rhymed verse.

There is, however, one hymn which was literally, beautifully and accurately translated by Mr. Keble: "Hail, gladdening Light," *Hymns Ancient and Modern*, 18. This is said to have been composed by Athenogenes, a native of Cappadocia, who suffered as a martyr in the reign of Diocletian, about A.D. 200. The legend relates that he thus sung to the Blessed Trinity in sight of the kindling of the flames of the fire that slew him. At any rate, soon after that date, it was adopted in the monasteries and churches as the hymn to be sung at the lighting of the lamps, and is alluded to by S. Basil under the title of the "Thanksgiving of the lights"; even in his day it was sung at Vespers.

It was slightly altered and reduced to its present form by Sophronius, Archbishop of Jerusalem, who died about A.D. 638. Whether it were the work of Athenogenes or not, it is probably, with the exception of the scriptural canticles, the oldest Christian hymn in existence, and in the Vespers of the Eastern Church corresponds to the singing of the *Magnificat* in the Evensong of the West.

"The day is past and over" is a rendering by Dr. Neale of the troparia of Compline originally composed by S. Anatolius, Patriarch of Constantinople, A.D. 458–478, who is said to have written also the original of "Fierce raged the tempest o'er the deep."

Many of the Eastern songs were composed in the

Monastery, or Laura, of Mar Saba in the wilderness of Engedi near the Dead Sea. This famous monastery grew up from a collection of anchorites' cells, set up in the days of S. Sabas, who in A.D. 483 retired to this solitary region. The cave first occupied by the saint was originally a lion's den, the occupant very considerately leaving to make room for the hermit. From this humble beginning there arose a village of hermits' cells, which at last consolidated into a large monastery. Hither John of Damascus retired from the world, together with his brother's son Stephen, and Cosmos the Melodist, about the middle of the eighth century. S. John Damascene is responsible for the "Day of Resurrection" and "Come, ye faithful, raise the strain," 132 and 133, *Hymns Ancient and Modern;* the reader will recognize the former as taken from Ode I of the appended Easter Canon. S. Cosmos wrote the original of "In days of old on Sinai," No. 460. It is said that in this monastery was composed also the original of "Christian, dost thou see them," by S. Andrew of Crete, A.D. 660–732.

The hymns, "O happy band of pilgrims," "Art thou weary, art thou languid," which have sometimes been described as translations from the Greek, are probably original compositions of Dr. Neale. The mistake may easily be accounted for. Dr. Neale had such love for the Greek service-books, and his mind had become so saturated with their tone and sentiment, that perhaps a very slight suggestion from the

Greek would arouse in him a train of thought which would end in a poem, and this might easily, later, be confounded with his beautiful renderings from actual Greek poetry.

No. 474, "Awaked from sleep we fall," by the Rev. R. M. Moorsom, is an example of a faithful and felicitous adaptation to the service of our Church of three troparia which occur at the beginning of the Midnight Service.

But, in spite of the excellent translations by Dr. Neale, the Rev. R. M. Moorsom, and the Rev. John Brownlie of Portpatrick, there is still lying unquarried much excellent material in the twenty volumes of Eastern service-books, much that might be rendered into the hymns we need. Any one who would like to venture on the task may be encouraged by learning that the Greek of these books is not difficult, even for those possessed of moderate classical attainments; it is for the most part similar to that of the Greek Fathers. Orthodox service-books of every kind, in default of other means, can be procured with surprising ease by parcel's post from Athenian booksellers.

The appended service is a part of Matins, which shows the odes of the Easter Canon. The translation is by Dr. Neale, and is taken from his General Introduction.

THE MATINS ON THE HOLY AND GREAT SUNDAY OF PASCHA, COMMONLY CALLED EASTER DAY

About the hour of Lauds all the bells are rung. And the hegumen distributes wax tapers to the brethren. And the priest in the diaconicon changes all the vestments for white. And we all go forth into the narthex, through the north door, holding the tapers in our hands. And the priest and the deacon enter, torches and candlesticks preceding them; the candelaptes only remains in the church, and lights all the tapers and candles. And having made a fire, he places it in the middle of the church, and another before the holy doors. And he throws incense into them, and, having put much incense in the censer, he carries this away within the bema. But the priest, after censing the holy icons without in the narthex, and all the brethren, stands before the royal doors, which are shut. And he makes a cross with the censer, and saith—

Glory to the holy and consubstantial and quickening and undivided Trinity always, now and ever, and to ages of ages. Amen.

And we answering the Amen, *the priest begins the following troparion with a loud voice, in the first plagal tone—*

Christ is risen from the dead, having trampled down death by death, and having bestowed on them that are in the tombs eternal life.

And we repeat the same troparion, chanting it, and it is said thrice by the priest and thrice by us. Then the priest thus saith the Stichoi; *and at each stichos (verse) we repeat the troparion.*

Stich. 1. Let God arise, and let His enemies be scattered; let them also that hate Him flee before Him.

Choir. Christ is risen from the dead, etc.

Stich. 2. Like as the smoke vanisheth, so shalt Thou drive them away; and like as wax melteth at the fire.

Choir. Christ is risen from the dead, etc.

Stich. 3. So let the ungodly perish at the presence of God, but let the righteous rejoice.

Choir. Christ is risen from the dead, etc.

Glory be to the. . . .

Choir. Christ is risen from the dead, etc.

Both now and ever. . . .

Choir. Christ is risen from the dead, etc.

Then the procession with lights and incense moves forward from the narthex through the nave, the priest singing in a louder voice: "Christ is risen from the dead, having trampled down death by death," the choir answering: "And having bestowed on them that are in the tombs eternal life." The priest enters the altar and the deacon goes to the ambon. Then follows the Easter Canon.

Ode I. Tone I.

Irmos. "On the day of the Resurrection let us, O

people, be clothed with gladness: it is the Pascha, the Pascha of the Lord; for from death to life, and from earth to heaven, hath Christ our Lord caused us to pass over, singing the hymn of victory."

Cleanse we our souls, and we shall behold Christ, glittering in the unapproachable light of the Resurrection; and we shall clearly hear Him exclaiming: Hail! and singing the hymn of victory.

Let the heavens, as it is meet, rejoice, and let the earth exult; and let the whole universe, visible and invisible, keep festival. For Christ hath arisen, and there is eternal joy.

Irmos. "On the day of the Resurrection. . . ."

Here, and at the end of each ode of this canon, the Short Ectenes is said by the priest within the altar.

Ode III.

Irmos. "Come and let us drink the new drink, not produced by miracle from the barren rock, but the fountain of immortality, Christ having burst from the tomb, in whom we are established."

Now are all things filled with light, earth and heaven, and that which is under the earth. Now, then, let all creation keep festival for the Resurrection of Christ, in which it is established.

Yesterday, O Christ, I was buried together with Thee; to-day with Thee arising, I arise. Yesterday I was crucified together with Thee; glorify me, O Saviour, together with Thyself in Thy kingdom.

Irmos. "Come and let us. . . ."

Hypacoë. Tone IV.

They who came with Mary, preventing the dawn, and finding the stone rolled away from the sepulchre, heard from the angel: Why seek ye as a man among the dead Him that dwelleth in everlasting light? Hasten and tell to the world that the Lord hath arisen, having been the death of death; that He is the Son of God that saveth the race of men.

And a lection from S. Gregory the Divine.

Ode IV.

Irmos. "Upon thy divine watch-tower, Habakkuk, the prophet of God, stand with us and show the angel of light continually proclaiming: To-day is salvation to the world, for Christ, as Almighty, hath arisen."

Christ appeared as a male, opening the Virgin's womb; and as mortal He is named a Lamb. Spotless is our Pascha called, as being without taste of blemish, and, as true God, He is named perfect.

As a yearling lamb, our blessed Crown, Christ, was of His own accord sacrificed as the expiatory Pascha for all; and again shone forth to us from the tomb, the beautiful Sun of Righteousness.

David, the divine Father, leapt and danced before the mystic ark, and the holy people of God, beholding the forthgoing of the symbols. Let us rejoice in God, for that Christ, as Almighty, hath arisen.

Irmos. "Upon Thy divine watch-tower. . . ."

Ode V.

Irmos. "Let us arise very early in the morning, and instead of ointment let us bring a hymn to our Lord. And we shall behold Christ, the Sun of Righteousness, causing life to spring forth to all."

They that were held by the chains of Hades when they beheld Thy gentle pity, O Christ, hurried onward to light, applauding, with joyful feet, the Eternal Pascha.

Let us draw near with lamps in our hands to Him that as a bridegroom comes forth from the tomb. And let us, with the company that loves the Feast, celebrate the saving Pascha of the Lord.

Irmos. "Let us arise. . . ."

Ode VI.

Irmos. "Thou didst descend into the lowest part of the earth, O Christ; and, having broken the eternal bars which held the prisoners, Thou didst on the third day, as Jonah from the whale, rise again from the tomb."

Thou didst preserve inviolate the seals, O Christ, when Thou didst rise from the tomb; Thou who didst not break the bars of virginity in Thy birth, and didst open to us the gates of paradise.

My Saviour, who didst offer Thyself to the Father a living and unsacrificed victim, as God, Thou didst raise, together with Thyself, Adam and all his race, when Thou didst arise from the tomb.

Irmos. "Thou didst descend. . . ."

Contakion. Tone I plagal.

Thou, O Immortal, Thou didst descend into the tomb, yet didst Thou overthrow the might of Hades, O Christ our God; and Thou didst arise as victor, saying to the ointment-bearers, Hail. Thou didst give peace to Thine Apostles, who didst cause them that are fallen to arise.

Œcos. The women with their ointment came very early, seeking the Sun, before the sun, that had set in the tomb. And they said one to another, O friends, let us hasten to anoint with spices the quickening and buried Body, the Flesh that raiseth again Adam after his fall, lying in the tomb; let us go on, let us hurry like the wise men and let us worship, and let us offer myrrh as a gift to Him that is wrapped, not in swaddling clothes, but in pure linen; and let us weep and cry, Arise, O Lord, Thou that affordest resurrection to the fallen.

Here follows a lection from the synaxarion.

Ode VII.

Irmos. "He that delivered the children from the furnace became Man, and suffered as a mortal, and by suffering endued the mortal with the beauty of immortality; He, the God of our Fathers, that is only blessed and most glorious."

The holy women followed after Thee with their ointments. But Him, whom they sought with tears as a mortal, they worshipped with joy as the living

God, and announced to Thy disciples, O Christ, the glad tidings of the mystic Pasch.

We celebrate the death of death, the destruction of hell, the first-fruits of another and eternal life. And with exultation we hymn the Cause, the God of our Fathers, that is only blessed and most glorious.

How truly holy and all-celebrated is the night of salvation and glory! This night that precedes the splendour-bearing day! in which the Eternal Light burst in His Body from the tomb, and shone upon all.

Irmos. "He that delivered. . . ."

Ode VIII.

Irmos. "This is the chosen and holy day, the first day of the week, the Feast that is lady and queen of Feasts and the solemn Festival of solemn Festivals, in which we bless Christ for ever and ever."

O come and let us participate in the new fruit of the Vine, heavenly joy, in the glorious day of the Resurrection, of the kingdom of Christ, honouring Him as God for ever and ever.

Lift up thine eyes round about thee, O Sion, and see; as light, illumined of God, thy children come to thee, from the east and from the west, from the sea and from the east, in thee blessing Christ for ever and ever.

Father Almighty and Word and Spirit, united nature, and three Persons, super-essential and God

Most High, in Thee have we been baptized, and we bless Thee for ever and ever.

Irmos. "This is the chosen. . . ."

Ode IX.

Irmos. "Arise and shine, New Jerusalem; for the glory of the Lord hath risen upon thee. Rejoice and exult, O Sion, and thou, pure Mother of God, joy in the Resurrection of thy Son."

O heavenly and dear and most sweet word! Thou hast promised, O Christ, to be with us, and Thou canst not lie, until the end of the world! We, the faithful, exult, holding that Thy word as an anchor of hope.

O great and most holy Passover, Christ! O Wisdom and Word and Power of God! grant us more expressly to partake of Thee, in the day of Thy kingdom that hath no evening.

Irmos. "Arise and shine. . . ."

Exapostilarion Automelon.

Thou that didst sleep in Thy flesh as a mortal, O God and Lord; Thou didst rise on the third day; Thou didst raise Adam from corruption, and didst abolish death, O Pasch of Immortality and Salvation of the world.

FROM "THE BURIAL OF PRIESTS"

Ποία τοῦ βιόυ τρυφή.

What sweet of life abideth
With no alloy of pain?
What earthly glory dureth,
And fadeth not again?
All is more weak than shadow,
More fleeting than a dream,
O'er which, at last, usurping
Death reigns alone supreme!
Yet, Christ, by all Thy beauty,
And light and gracious face,
Grant rest to him Thou calledst,
Thou lover of our race.

Thou art our Resurrection,
O Saviour Christ, in deed,
Whose word, O Word, from Hades
The soul of Lazarus freed;
Then Thou didst rive our fetters,
And Hell slay with Thy breath,
When Thou a sleep declaredst
Our mimicry of death.
Who camedst not to judge us,
But to extend Thy grace,
Grant rest to him Thou calledst,
Thou lover of our race.

F. G. C.

THE TRANSFIGURATION

(From the august Menæon.)

Δεῦτε νῦν τὴν κρείττυνα.

Changed with holy transformation,
Heavenward lift your hearts to-day;
Come, conformed to Christ, ye people,
Rapt from earthly things away
To the height of all the virtues;
There, behold! and sound your lay.

Praise Him who, as on Mount Tabor,
Human nature clad with shame,
Maimed and marred, in His compassion,
Lit, transfigured, cleansed with flame,
With a fire divine, translucent;
For the Saviour is His name.

All who things past understanding
Love to see by mystic sight,
And would hear with inward hearing,
Now behold! and take delight.
Christ here shines with holy radiance
Through His robe of dazzling white.

Hear the Father's voice, rejoicing,
Ye yourselves the words recount,
Which acclaimed the Son with gladness
"Well beloved" upon the mount;
Him who sinful souls illumines,
Light of life and mercy's Fount.

Now let all the choirs celestial
With terrestrial join to praise
Christ, the Lord of dead and living,
Who illumined with His rays
Chosen chiefs and saints and heralds,
Both of law and gospel days.

Glory to the King of ages,
Light of those whose race is run!
We with Moses and Elias
Magnify the Eternal Son,
With the Father and the Spirit
Ever Three and ever One.

F. G. C.

CHAPTER XVIII

CHARACTERISTICS

THE Eastern Church claims, like the Church of Rome, to be the original, sole, exclusive Church of Christ, from which all other Christian bodies have seceded. The only difference which may be read into the nature of the claims of the two Churches is to be found in the titles by which each prefers to be known.

Rome claims to be the Catholic or Universal Church; she has framed the true *civitas dei;* she is the ark wherein is safety. The Eastern Church claims to be orthodox; she has thought rightly about things divine; therefore she is the true Church.

This essential difference between the nature of the claims of the two rivals may be traced in almost every department of their being. Why is the Church called Eastern? asks the Catechism. Because orthodox Christians are chiefly to be found in the East. This shows the attitude of the Easterns towards the rest of the Church. Wherever orthodox people are, there is the Church. The Eastern ideal is the possession of the right faith, while with Rome the first consideration is membership in the one body. Rome guarantees to her members the possession of the right faith because they are members of the true Church;

Constantinople assures her children that right-believers must necessarily be members of the true Body of Christ.

This view prevents the Eastern Church from making quite the same claim as Rome to universal territorial jurisdiction; in fact, it leads her into inconsistency; for when Mr. Palmer tackled Russian ecclesiastics with the question, Why, if you are the true Church, do you not proselytize in Western Europe? Is it not your duty to bring the world round to your views? they were not able to give any satisfactory answer.

She is orthodox, and orthodox Christians are chiefly to be found in the East; with this the matter seems to be left.

Indeed, from such a lofty standpoint of orthodoxy does she look down upon the rest of the Church, that, whereas the average protestant is inclined to consider that there is not much difference between the Eastern and Roman Churches, she can only see in the various bodies in the west, Roman, Anglican, Lutheran and Nonconformist alike, so many interesting and not very different varieties of the Western heresy. She, according to her views, in simple faith hears what Christ, the Scriptures, and the seven General Councils have said; all others have substituted a religion of the head for that of the heart. The Pope allowed baptism by affusion instead of immersion; he deferred confirmation to years of discretion, and abolished infant communion; what wonder, then,

that others in the West should follow that great rationalist's example and wander further afield in the direction of the unsanctified exercise of private judgment? Such is the strange irony of the situation; and it was upon this particular aspect of the position of Oriental Christendom—namely, its irony—that the late Dean Stanley, in his brilliant book, loved to dwell. But there is something far more than the satisfaction of one's sense of irony which makes the Eastern Church an object of interest to serious Churchmen. Let us turn, then, to other characteristics of this great communion.

One of the most noticeable features of this branch of the Church is the intense objectivity of her faith and worship. The divine verities of the Christian religion, the doctrine of the undivided and consubstantial Trinity, the Incarnation, the literal Resurrection of our Lord from the tomb in the very body in which He died, are tremendous realities. Before these mighty truths all worshippers must bow and "put away all cares of life" to join in the worship of heaven. That God is great and man is little is everywhere and at all times insisted upon in Eastern prayers and services. Man in the worship of the Church must sink his own hopes and fears in something greater and grander, in order that he may behold the elders "casting down their golden crowns around the glassy sea." The great foundation truths of the Godhead, consisting of Persons three, and of the Incarnation are, over and over again, in every

service, turned over in contakion and troparion, that every facet may be viewed in every light, and new rays may shine forth in the process. Even, sometimes, at the risk of obscuring the fact that religion has to do with man's fears, hopes and aspirations, the Eastern Church bids her worshippers to draw near with reverence and godly fear to adore the King of kings and Lord of lords with the worship which is due to the Creator of all things.

Even the excessive veneration of the Theotokos is the outcome of an intense belief in the facts of the gospel story; that to a certain maiden in Galilee an angel came, in very deed, with the message that, through the overshadowing of the Holy Ghost, she should bring into this world of time and sense the Word by whom all things were made.

This objectivity has, no doubt, its corresponding dangers; for, while nothing could be further from the truth than that the Eastern Church does not carefully teach that they "which have believed in God should be careful to maintain good works," the fact remains that she regards perfect orthodoxy as the most essential possession of the Christian, and apostacy from the faith the one unpardonable sin. And yet, in the eyes of an intense believer in Christianity, such an attitude, even if it err in its emphasis on the paramount necessity of orthodox profession, has its stern rebuke for much in these days which passes under the name of religion, for right conduct cannot

in the end be permanently divorced from true belief as its only secure foundation.

The Incarnation holds a prominent place in the theology of the Eastern Church, which has never exalted S. Paul at the expense of S. John, but has always regarded both as exponents of the same divine revelation. Indeed the reaction against certain forensic doctrines of the Atonement which has marked the age of Maurice, Kingsley and the late Bishop Westcott, is, in reality, a return from some of the teachings of S. Anselm and Luther to the more ancient theology of Athanasius and the Greek Fathers. Not that the Eastern Church in any way minimizes the great truth that "if any man sin, we have an advocate with the Father, Jesus Christ the righteous, and He is the propitiation for our sins," but she regards the Atonement as following logically from that great mystery of the Incarnation, wherein the Father also showed His love in that He "so loved the world that He gave His only begotten Son, that all that believe in Him should not perish, but have everlasting life."

Another pleasing characteristic of the Eastern Church is her tolerance. Never has Christian blood been shed by the Orthodox Church in the name of religion.[1] Although she holds her doctrines with the

[1] The attitude of the Government to Dissenters in Russia modifies this opinion. But the fact that the Church and a despotic Government are so closely intertwined in Russia causes Dissent to be regarded as treason. I have never heard of death being inflicted even here for heresy.

greatest tenacity, she has learnt charity by the things she has suffered. Under the Turks, Eastern Christianity has shown to the world the record of a living martyrdom; yet Christians and Turks now for the most part live amicably together. Religious persecution has never been a feature of Eastern Christianity.

It has been sometimes alleged that the Orthodox Church shows stagnation in her lack of missionary enterprise. It is true that the circumstances of the case have made it difficult for her to undertake missionary work among the heathen to any large extent, but nothing is further from the truth than the charge of stagnation. In Northern and Central Asia the Church of Russia has kept pace with the civilizing and colonizing efforts of the State, and it may be said with truth that, during the last century, no Church has added more adherents to Christianity than the Eastern Church. Nor has her zeal been confined to her own territory. Before the war with Japan there was a flourishing branch of the Eastern Church in that country, and it may be that there is a great future before that Church, and that Eastern Christianity may possibly be destined to be the religion of China and Japan, seeing that it is more suited to the genius of the Oriental than that form of Christ's religion which has clothed itself in Western dress.

Another important feature of the Eastern Church is the devotion inspired among the laity, and especially among men. We may have to admit that

among the rich both in Greece and Russia there are many alienated from religion, but still the heart of both nations is sound, and among them and the Orientals of the four Patriarchates the Church is inextricably interwoven with the habits and desires and aspirations of the people.

Again, the superstition which prevails in many quarters is due to the ignorance of the people rather than to the fault of the Eastern Church. We cannot judge the uneducated by our own standards. Some abuses, such as the supposed miracle of the descent of fire from heaven at Easter in the church at Jerusalem, are keenly felt by the higher ecclesiastics; and if they err in their reluctance hastily to put an end to the superstition, we, who, with our love of truth, may deprecate their action in this matter, for it is a magnificent trait in the English character that we abhor anything like deception in religious matters, yet we may still admit the good faith of those who, by temperament and national character, may be too timid and anxious and even compromising in their methods of dealing with ignorant souls.

Freedom from superstition may be sometimes purchased at the cost of reverence. This latter is revealed in many ways as a special trait of the Eastern Church. Seldom is there mention made of the human name of our Lord. He is addressed as Master, Saviour, Redeemer, Lord or Christ. Many of us deprecate the familiarity involved in a too frequent use of the name Jesus; and in this we are supported

by the practice of the Easterns. This characteristic may be due not only to reverence, but also to another peculiarity of Eastern Christianity—its emphasis of the fact that the Incarnation was not accomplished by the conversion of the Godhead into flesh, but by taking of the manhood into God. This, of course, we also are taught, and this we profess in our Creeds, but the Eastern, possibly, realizes its truth more completely. "In the tomb bodily, in Hades with the spirit, with the thief in paradise, whilst yet Thou wert on the throne, O Christ, with the Father and the Holy Ghost; Thou who art uncircumscribed and fillest all things." It must not be supposed that the writer, in trying to adumbrate such little points of difference between East and West as can rather be felt than described, is ascribing any deficiency or want of orthodoxy in the Western conceptions of such truth, but is trying to point out where the East, by virtue of her peculiar genius, lays certain stress upon one aspect of a truth which, in its entirety, is really common both to the East and West.

CHAPTER XIX

HERETICAL SECTS

OUTSIDE the communion of, and repudiated by the Orthodox Church, there are various bodies of Eastern Christians whose formularies are more or less tainted with heretical expressions. These sects consist both of those who rejected the Council of Ephesus, A.D. 431, which condemned Nestorius, and of those who rejected the decrees of the Council of Chalcedon, A.D. 451, which condemned the opinions of Eutyches. Nestorius was accused of holding the view, that Christ did not unite the natures of God and man in one Person, but, that, after His birth, the Person of God was united with the Person of Jesus in such wise, that in Christ were two distinct Persons, one human and the other divine. Eutyches went to the other extreme, and held that there was in Christ not only one Person but also one nature, the humanity being transubstantiated into the Divinity.

The East Syrians, or Nestorians, as they are commonly called, and the Christians of S. Thomas in India, represent the mistaken views of Nestorius, who so emphasized the humanity of our Lord as seemingly to deny that the Son of God was really and truly incarnate of the Virgin Mary.

The West Syrians, or Jacobites, the Armenians, Copts and Abyssinians held in varying degrees the opposite heresy, which so emphasized the Divinity of Christ as to lose sight of the fact that our Lord possessed "a reasonable soul and human flesh subsisting." The Armenians were regarded as followers of Eutyches, who held that the humanity was absorbed in the Divinity; the other Monophysites held the modified view of Dioscorus, that Christ was of one divino-human nature.

Thus we have in the world to-day fossil relics of extinct controversies.

But, although their Liturgies contain expressions suggestive of the heresies of Nestorius or Eutyches, it is doubtful if all these separated sects now really hold the false views which would logically follow from an intelligent and reasonable grasp of the points which separate them from orthodox Christianity. Many of these people are ignorant of the reason why they separated from the rest of the Church, and they all object to be called after the name of their alleged founders, claiming to be original believers in primitive Christianity.

It is also maintained that their separation from Orthodoxy was due as much to national sentiment as to any real predilection for the views condemned at Ephesus and Chalcedon. Their revolt from the Catholic Church was really a rebellion of Syriac- or Ethiopian-speaking Christians from an alien race, that of their Greek-speaking conquerors.

The opinions of Nestorius were condemned just at the time when there was friction between the Emperor and the King of Persia; and so political and religious motives combined to foster the Nestorian schism. The Bishop of Edessa, who had long enjoyed a position of pre-eminence, being regarded throughout Asia Minor as only second to the Patriarch of Antioch, sympathized with Nestorius. The King of Persia made his country an asylum for persecuted Nestorians, and under his protection the Bishop Barsumas retired from the communion of the Orthodox Church, and removed his see from Edessa to Nisibis. His successors took the title of Patriarch of Babylon, and ruled over Persia and Mesopotamia. In after ages the Nestorians spread in an extraordinary manner throughout Asia, reaching China and the southern extremity of India. Their missionary efforts met with such success, that, according to Gibbon, the "Patriarch of Babylon" at one time ruled over more subjects and had as extensive spiritual power as the Pope of Rome. They seem, however, to have met with a sudden collapse. The Mogul invasion of Central Asia, under Timour, 1369–1405, almost swept them away; and now there remains but a scattered remnant amid the mountains of Kurdistan and in the plains between the Tigris and Euphrates. Owing to a dispute concerning the election of a Patriarch, a section of these people living near Mosul submitted to Rome, and are known as the Uniat Chaldeans. The East Syrians, like the other separated bodies of the East,

possess a valid Episcopate. They are specially interesting to us on account of the Mission to Assyrian Christians, founded by Archbishop Benson, for the purpose of instructing these Christians in the faith of the undivided Church.

The Christians of S. Thomas claim the Apostle as their founder, and, whether this be true or no, there already existed in India a Christian Church before the time of the Nestorian missions. Owing to the influence of Mar Thomas, a rich Syrian merchant, they were induced to become Nestorian.

The Portuguese who arrived in Malabar in 1503 harassed these people and compelled them to submit to the Pope, but, since their country has passed into the hands of the Dutch and English, about two-thirds of them have renounced their allegiance to Rome. Owing to a difficulty in obtaining ordination for their bishops at Babylon, they were compelled to seek ordination from the Monophysites of West Syria and of Egypt. This ancient community, which has existed in India from the earliest times, which excited the interest of our King Alfred, ought to be approached with sympathy by English people in India. The Nestorians and the Christians of S. Thomas are supposed to number about two hundred thousand in each communion.

The Armenian Church is the most powerful and widely-diffused of all the separatist bodies of the East, and is said to be practically Orthodox in doctrine, the absence of representatives from their Church at

the Council of Chalcedon being responsible for the misunderstanding of its decrees. Their original home is the country around Mount Ararat, but, since they are scattered everywhere throughout the Levant, they have not only a Patriarch in the sacred city of Etchmiadzen, but also one who rules over Cappadocia, Cilicia, Cyprus and Syria, and titular Patriarchs at Constantinople and Jerusalem.

A considerable number of Armenians have, from time to time, submitted to Rome, and form the Uniat Armenian Church. The great majority, however, have remained true to their ancient Church, and, since the capital has become a part of the Russian Empire, they seem to be drawing more closely to the Church of that country, and it is not improbable that, ere long, their orthodoxy will be established and recognized, and that they will return into full communion with the Eastern Church. It is noteworthy that the Armenians, alone of all Eastern Christians, use unleavened bread at the Eucharist, and also the unmixed chalice. This custom probably was borrowed from those who adopted this means of symbolizing Monophysite doctrine. The Armenians are said to number nearly four millions.

The West Syrians, or Jacobites, dwelling in the north of Syria and in the plain of Mesopotamia, were originally Nestorians, but, afterwards, supported Severus, a Patriarch of Antioch, who opposed Nestorius and Eutyches alike, himself being a Monophysite of the school of Dioscorus. They are called

after Jacob Baradai, a disciple of Dioscorus who became Bishop of Edessa. They repudiate the title of Jacobite, and make the proud claim of being the real and true inheritors of the Patriarchate of Antioch, and to this day their Patriarchs bear the name of Mar Ignatius, after the saint who was supposed to have been the first occupant of the see.

Another section of the Syrian Christians were known as Monothelites. Rejecting the views of Eutyches, they maintained that our Lord had not a human will, but had only the will of a Divine Person. These people congregated near Mount Lebanon under Maron, who founded a monastery after his own name. Ever since that time they have remained a separate little nation under the leadership of their Patriarch. He, too, claims to be the true Patriarch of Antioch, and takes at his consecration the title of Peter, who was supposed to have founded that see. During the time of the Crusaders, in A.D. 1182, they were induced to submit to Rome, retaining, however, their own customs. They number about two hundred thousand.

The Copts separated from the Orthodox Church on account of political as well as religious questions. National sentiment inflamed theological prejudices and induced them to reject the Council of Chalcedon, and to throw in their lot with Dioscorus, the leader of the moderate Monophysites. The Copts are regarded by many with interest, as being the lineal descendants of the ancient Egyptians of the time of the Pharaohs. They have lost their ancient language, but the cast

of features familiar to us from pictures of ancient vases is common among them. They have refused to amalgamate with either their Greek or Arab conquerors, and are said to be the most intelligent section of the Egyptian nation. They claim, like the other separatists, to represent the original Patriarchate of their country, and their leader dwells at Cairo, ruling about two hundred and sixty thousand Copts, and bears the proud title of "The Most Holy Pope, Patriarch of Alexandria, and all the land of Egypt, Nubia, Abyssinia, Pentapolis and all the preaching of S. Mark."

One custom of the Copts, that of the using of unfermented wine at the Eucharist, is related and commented upon by Archdeacon Dowling, of S. George's Church, Jerusalem, in the following words, which occur in an occasional paper of S. Augustine's College magazine—

"Western theologians have occasionally taken exception to the Coptic clergy for the use of unfermented wine in the Holy Eucharist. So far as I can ascertain—and I have taken pains to be accurate—this custom is rather the exception than the rule. At all events, I can guarantee that the consecrated wine used in the Coptic church in Assouan is slightly fermented, for I have had a sample analyzed. I lately had an opportunity of speaking to the Patriarch on this subject. He invited me to his cathedral there, and said I should be able to assure myself that fermented wine was the use of the Coptic Church. My visit to the

city was too short to avail myself of his Holiness' kindness. The history of any irregularity in this particular arose through an edict against the Christians, issued by the Kaliph Muhwakel, A.D. 851. Among other terrible prohibitions, in order to stamp out Christianity, the cultivation of the vine was strictly forbidden, as well as the buying and selling of wine. Consequently raisins were imported from Syria, cleaned, washed several times, pressed, and the juice passed through a series of sieves until it became quite clear. In an early stage of this process old wine is now usually added, in order to produce fermentation. It is true that a renewed persecution for centuries prevented the Copts from using fermented wine, as was their invariable wont in ancient times, but it is not fair to state without any limitation that the use of the unfermented juice of raisins is the present use among the Copts in the Eucharist."

The native Ethiopian Church of Abyssinia has ever been held in subjection to the Coptic Church. The Orthodox Patriarch of Alexandria used to keep the ordination of bishops in his own hands, and his example has been followed by his heretic and schismatic namesake. In order to keep the Abyssinian Church in chains, he rigidly refused to allow them a native hierarchy, and so that communion is, to this day, ruled over by a metropolitan, who is always an Egyptian monk, appointed by the Coptic Patriarch. This is felt as a grievance all the more keenly, in that Abyssinia alone, of all the heretical sects, forms

both a Church and an independent kingdom. Their Liturgy is a version of S. Basil's, still more corrupted and interpolated than that in use among the Copts. It is written in the ancient Ethiopian language, and, like the Coptic Liturgy, which is in the ancient Egyptian tongue, is understood only by a few of the priests who recite it.

The destruction of the intervening Church of Nubia has isolated Abyssinia from its parent Church, and, consequently, the features of the Coptic Church are here exaggerated and new corruptions have marred its Christianity. Their New Testament canon includes the Shepherd of Hermes, the Pseudo-Clementine or Apostolical Constitutions and other books. They keep the Sabbath as well as Sunday, abstain from the meats prohibited by the law of Moses, and practice circumcision. In spite of the discouragement of the clergy, polygamy is common among them and divorce frequent. This shows that, probably, these people were at one time brought into close connection with the Jews. The account of the baptism of the eunuch, who was in the employ of Candace, an Ethiopian queen, shows that, even in the time of the Apostles, there were Jewish proselytes among the natives of Ethiopia. An exaggeration of an Eastern Church custom is seen in the way the Abyssinians observe the festival of our Lord's baptism. The Orthodox Church observes the Blessing of the Waters. The Abyssinians plunge into the rivers and make the Festival of the Theophany an annual renewal of their baptism.

This strange semi-barbarous nation, possessing such a strange form of Christianity, is said to be morally much superior to the surrounding nations. This shows that even a debased form of Christianity contains something which lifts its adherents above the level of those who possess not this little leaven of truth.

CHAPTER XX

MISCELLANEOUS: THE CALENDAR—FASTS—ORTHODOX SUNDAY—FUNERALS

THE calendar of immovable feasts commences on the 1st of September, it being held that the time, when the ripe fruits of the earth have been gathered in, and the sowing for another year is made, is suitable for the beginning of the Church's year. There is also the legend, which arose in days long before the theory of evolution and the Copernican cosmology, that the world was created on the 1st of September when the corn was ripe. The Festivals of our Lord, of the Virgin, the Baptist, S. Mary Magdalene and some of the Apostles, coincide with those of the Western Church. The most noteworthy exceptions are, that there is a simultaneous commemoration of S. Bartholomew and S. Barnabas on June 11; the Apostle Jude is commemorated on June 19; S. Matthew on August 9; Simon Zelotes on May 10; S. James, the brother of S. John, on May 30; S. Matthew on November 16; S. Philip, November 14; S. Thomas, October 6; S. James, October 9; the death of S. John the Divine, September 26.

There are hardly half-a-dozen Western saints in

the Eastern Calendar; even great names, like those of S. Augustine of Hippo and S. Jerome, who flourished before the schism, are conspicuous by their absence. We may note that one of the very few black-letter saints' days in our English Calendar, which exists in the Eastern Martyrology, is that of S. George, the patron saint of England, who, as with us, is commemorated on April 23. A noticeable feature of the Eastern Calendar is its inclusion of nearly all the Old Testament Patriarchs and Prophets; for instance, the Prophet Jeremiah is commemorated on May 1; Moses on September 4; Job on May 6; Isaiah on May 9.

The Sundays are sometimes named from the Gospel of the day. They are as follows—

Easter Day.
Sunday of S. Thomas.
Sunday of Myrrh-bearers.
Sunday of Paralytic.
Sunday of Samaritan.
Sunday of Blind Man.
(Ascension.)
Sunday of Holy Fathers of Nicæa.
Pentecost Sunday.
Sunday of All Saints.
2nd–32nd Sundays after Pentecost.
Sunday of Pharisee and Publican.
Sunday of Prodigal (Septuagesima).
Sunday of Meat Fare.

Sunday of Cheese Fare.
Sundays 1–5 of Fast.
Palm Sunday.

There is no season of Advent in the Eastern Church. The Sunday before the Nativity is called the Lord's Day of the Holy Fathers, and commemorates the ancestors of the Virgin from Adam downwards, as given in the genealogy of S. Luke. The Sunday preceding is the Lord's Day of the Holy Forefathers, in memory of Abraham, Isaac, and those to whom the promises were made. The Sunday after Christmas Day is that of Joseph the Spouse, David the King, and James the Lord's brother.

The fasts are long and rigid. The four appointed fasts of the year are the Great Lent, from Quinquagesima to Easter, whose strictness is relaxed on Saturdays and, of course, Sundays; the Fast of the Apostles, from the octave of Pentecost to the Festival of SS. Peter and Paul, June 29; the Fast of the Theotokos, from August 1 to the "Falling asleep of the Virgin," August 15; and the Christmas fast of six weeks, commencing November 15. All the Wednesdays and Fridays in the year are days of abstinence, except those of the Bright Week (the octave of Easter), of the twelve days after Christmas, of the fortnight before the commencement of Lent, and of the octave of Pentecost. The Exaltation of the Cross, September 14, and the Beheading of S. John the Baptist, August 29, are also observed as fast days.

It is a strange and unexpected fact that the Festival of the Ascension does not seem to stand out by itself with such distinctness, as one of the greatest feasts of the Church, as it does in the West, its glories being somewhat merged in those of Easter, the queen of festivals.

The octave of Pentecost, which in the West is most suitably devoted to the contemplation of the Blessed Trinity, is in the East, and also not without some show of reason, regarded as the Festival of All Saints, the embodied examples of the fruits of the Holy Spirit.

The first Sunday of Lent is called Orthodox Sunday, and on it there is a solemn anathema pronounced on all heretics, a commemoration of all the dead who have maintained the faith, and of living defenders of the Church. A few examples will give an idea of the nature of this service.

"To Arius, the first fighter against God and captain of heretics: Anathema, anathema, anathema.

"To Peter the Fuller and madman, that said, Holy Immortal, Thou that wast crucified for us: Anathema, anathema, anathema.

"To Nestorius, the scourge of God, who called the Holy Trinity passible: Anathema, anathema, anathema.

. . . . . .

"To Michael our Orthodox King, and Theodora, the most blessed Queen: Everlasting remem-

brance, everlasting remembrance, everlasting remembrance."

. . . . . .

The Russian Church, while retaining the same office, has modernized it by turning its anathemas against heresies of the day, as a very few selections from their twelve anathemas will illustrate.

"To those who deny the existence of God, and assert that the world is self-existing, and that all things in it are made by chance, without the divine providence: Anathema, anathema, anathema.

"To those who reject the immortality of the soul, and deny that the world will have an end, and that there will be a future judgment, and eternal rewards for the virtuous in heaven and punishment for the wicked: Anathema, anathema, anathema.

"To those who reject the councils of the Holy Fathers, and their traditions which are agreeable to divine revelation, and which the orthodox Catholic Church piously maintains: Anathema, anathema, anathema."

Then follow fifteen commemorations of the illustrious dead: emperors, czars, and others who contended for the faith, each of which is followed by the words, thrice repeated: Everlasting remembrance.

Lastly, there are eight blessings upon living sons of the Church, the emperor, members of the imperial family, bishops, clergy, and all the faithful, concluding with words which also are used as a benediction

on the living in other services: Many years, many years, many years.

Although we have already seen a portion of the service for the burial of infants, the following brief account of the burial of a layman is of additional interest as an illustration of Eastern customs.

Upon the departure of a right-believer immediately the priest is called in by his kinsfolk: and he, going to the house in which lie the remains, putting on his epitrachelion, and incense into the censer, blesses God in the customary manner, and the by-standers begin the Trisagion *and* "Our Father."

While the priest censes the body the following troparia are sung—

"With the spirits of just men made perfect, O Saviour, rest Thy servant's soul, preserving it for that blessed life in Thee, Thou lover of mankind."

"In Thy resting-place, O Lord, where all Thy saints repose, Thou who alone immortal art, rest Thy servant's soul."

Glory be. . . .

"Thou art the God who wentest down to Hades and loosedst the captives' bonds; do Thou Thyself rest also Thy servant's soul."

Both now. . . .

"Thou only pure and spotless Virgin, who as maiden brought forth God, pray for the salvation of thy servant's soul."

After an ectenes of supplication by the deacon, and a beautiful prayer by the priest, the short service at the house is concluded with a suitable dismissal.

On the day of the funeral the body is taken to the church and placed in the narthex, and a long service commences with the whole of the 119th Psalm. At the end of each verse of the first stasis, "Alleluia" is sung. At the end of the stasis a little ectenes is said by the deacon.

"Again and again in peace let us pray to the Lord."

Response. Lord, have mercy.

"Furthermore, let us pray for the repose of the soul of the servant of God (N) who hath fallen asleep, and that to him may be remitted every transgression, voluntary and involuntary.

"That the Lord God may place his soul where the righteous rest.

"The mercy of God, the kingdom of heaven, and the forgiveness of sins, we ask of Thee, O Christ, our immortal King and God."

Priest. For Thou are the Resurrection and the Life, and the rest of Thy departed servant (N), O Christ our God, and to Thee we ascribe glory, with Thine unbeginning Father, and Thine holy, good and life-giving Spirit, now and ever, and to ages of ages. Amen.

In the second stasis, "Have mercy upon Thy servant" is said after each verse; and in the third

stasis, "Alleluia." After many stichera, with the refrain, "Blessed art Thou, O Lord; O teach me Thy statutes," there follows the 51st Psalm, and a canon, in which, according to a practice described in the chapter on hymnology, the initials of the troparia form an acrostic. "To him who is departed a sixth song I address."

At the end of the third and sixth odes there are litanies and contakion, etc. The length, however, of the service must in practice be much curtailed.

Then follow the Idiomela of John Damascene, set to each of the eight tones, of which the first is—

"What sweet of life abideth unaccompanied by grief? What glory remaineth upon the earth unchanged? All things are weaker than a shadow, more fleeting than a dream! But an instant, and death hath hold of all things! But, Christ, in the light of Thy countenance and in the sweetness of Thy beauty, rest him whom Thou hast called, as lover of mankind."

After the beatitudes, the Epistle (1 Thess. iv. 13–18) and the Gospel (S. John v. 24–31) are read. Next certain stichera are sung, during which the mourners, commencing with the priest, give the last kiss to the dead. The first and last stichera are here given.

"Come, brethren, let us give the last kiss to the dead, rendering thanks to God; for he hath left his

kindred, and hasteneth to the tomb; no more thought for vanity he taketh, or for carnal toil. Where now are friends and kinsfolk? Lo! we are parted from him, whom we pray Thee, Lord, to rest."

. . . . . .

"Seeing me lying voiceless and deprived of breath, weep ye for me, brethren and friends, kinsfolk and acquaintance, one and all. But yesterday I spake with you, and suddenly the dreadful hour of death came upon me; but all who love me come and greet me with the final kiss. No longer shall I walk with you, nor converse any more: unto the Judge I go, where no respect of persons is; where slave and lord, king and warrior, rich and poor, stand in equal worthiness; for each, according to his deeds, is glorified or put to shame. But I beseech and implore you all ceaselessly to pray on my behalf to Christ, our God! that for my sins I be not set in torment's place, but that He place me where is the light of life."

. . . . . .

Then follows the dismissal, concluding with the thrice-repeated, "Thy remembrance is everlasting, our deservedly blessed and ever-remembered brother."

The rubric then runs—

And so, taking up the remains, we go forth to the grave, singing the "Holy God" . . . "O most Holy Trinity," *and the body is placed in the tomb; and the priest, taking earth upon the shovel, casteth*

it cross-wise upon the remains, saying, "The earth is the Lord's and the fulness thereof, the round world, and they that dwell therein."

And after this he poureth oil from the lamp over the remains, or ashes from the censer. And so we cover the grave, as is customary, while the troparia are being said, "With the spirits of the righteous . . ." *and all the rest; and the dismissal.*

"Glory to God, who has thus ordained."

CHAPTER XXI

RELATIONS WITH ANGLICANISM

SINCE the Eastern and Anglican Churches have much in common, it is natural that they should turn their attention to each other with a view to intercommunion; and the interest, which until recently has been chiefly on the Anglican side, is now becoming mutual. Much, however, needs to be done in the education of either communion in the standpoint of the other.

On the one hand we have an ancient Church, jealous of the least variation from the doctrines which she has maintained through the ages, and very chary as to allowing a participation of Holy Communion at her altars by any who shall not have perfect identity of faith with her. Moreover, to make the situation still more difficult, there is the supreme importance which she attaches to right belief. Rome would more easily give way on a point of doctrine than the changeless East. Witness the fact that Rome has absolved the East from the charge of heresy, while the East unflinchingly maintains that Rome is guilty not only of schism but also of grave

heresy. This being the case, it is a very hopeful sign that of late years there has been growing up a friendly feeling on the part of Eastern Christians towards the Church of England. It shows that in spite of the iron uniformity of a most rigid form of faith and ritual, there nevertheless exists among many individuals a tolerance, charity, and enlightened Christian sympathy with a form of Christianity outwardly divergent from their own. The Eastern Church feels that, like ourselves, she stands alone, the mark of the missiles of Rome and Puritanism alike, and her very isolation draws her sympathies towards the one Christian body which alone of all the communions upon earth is not bitterly hostile to her claims.

The Church of England, on the other hand, ever since the Reformation, and still more since the Church Revival of the last century, has turned with fraternal feeling to the ancient Churches of the East. The intercourse has been of a varied kind. There have been visits and interchanges of courtesy, and epistolary correspondences more or less satisfactory; but, on the whole, progress has been made in the direction of friendship. This is a matter of congratulation, even though the slowness of the process may bring disappointment to those who, on the strength of advances made by individuals, have believed reunion to be nearer the range of practical politics than the facts of the case warrant.

There are undoubtedly difficulties in the way.

With respect to doctrine, the most formidable objection is raised by the Orthodox Church to the Thirty-nine Articles. And this is not unnatural; for, at first sight, they present to the Eastern a somewhat near resemblance to the Lutheran and Calvinistic confessions, which he regards with such marked abhorrence. He could not possibly understand, without a more intimate acquaintance with the history of the Reformation in England, the exact significance of the Articles. For the English Churchman, who loyally accepts them, must admit that they were not intended to be the complete confession of faith which the Eastern regards them to be, for a very large proportion of their propositions are negative in character, and are directed against some particular abuse of the days preceding their publication.

And so we find that Eastern ecclesiastics, after a few polite words with regard to the Liturgy and the Prayer-book, take offence when they see expressions contrary to their views regarding the Eucharist, the number of the sacraments, tradition, General councils, and especially Article XIX, which affirms that the Churches of Jerusalem, Alexandria and Antioch have erred not only in their living and manner of ceremonies, but also in matters of faith. This touches Orthodoxy in its tenderest point. But, whatever may have been the intention of the framers of this Article, the omission of any reference to the Church of Con-

stantinople seems to imply that it was not aimed at the Eastern Church as a whole.

English Churchmen, too, although finding much truth and beauty in the services which carry them back in imagination to the age of the General Councils and discerning in Eastern doctrine so much orthodoxy (in the right sense of the word), would also be perplexed by much that is unfamiliar.

A reunion, then, cannot involve an Anglicanizing of the East nor the Orientalizing of our communion. We can only hope that the courtesies which have been interchanged, and the kind offices, such as the burial of our dead, and the entrusting of her people in remote stations, where there is no Eastern priest, to the care of our clergy, may lead on eventually to something further.

Again, it is important to note that any real intercommunion can never be fostered by irresponsible individuals, however much these may facilitate matters by forming friendship with members of the other communion. Neither the Greek nor the Roman Communions can understand the position of individual priests or laymen more catholic or orthodox than the community which they represent. We know how diversities have arisen among us, and that, within certain limits, such differences are not altogether without advantage, but this liberty does not appeal to the rigid Orthodox. He is suspicious of individuals, and asks for the opinion of the bench of bishops. Per-

haps it was the action of the Non-jurors that opened his eyes to this aspect of reunion.

The later Non-jurors, under Collier, Campbell and Spinckes, opened negotiations with the Orthodox Church, styling themselves the Catholic Remnant of the British Church. Their tactless attempt to bring about an understanding completely failed. They were learned liturgiologists, and well versed in the history of the Church, but utterly failed to comprehend the most elementary principles of the Orthodox position. They calmly suggested, as a condition of reunion, that the Patriarch of Jerusalem, as the ancient *primus* of the Church, should supersede Constantinople as the head of the Eastern Church, and in other ways exaggerated or condemned things non-essential. The negotiations at last came to a close when Archbishop Wake of Canterbury, in a sympathetic letter, informed the Easterns that they were not dealing with the Anglican Church at all.

When Mr. W. Palmer paid his visit to Russia more than sixty years ago to test the Anglican theory of national churches, and to seek Communion at the hands of a Russian priest on the ground that he was a baptized member of the one Catholic Church, he found it impossible for him to explain his position. He wanted them to see that Europe was meted out ecclesiastically between the three branches of the Church, the Roman, the Orthodox and the Anglican, and that any member of any of the three had a claim

to receive Communion wherever he happened to be. The Russian ecclesiastics could not understand. Why did he not communicate at the chapel of the English Embassy? did he want to be baptized and enter the Orthodox Church? how could he belong to two different Churches? the Orthodox was the only true Church; why did not the English Church present the petition for intercommunion through the Western Patriarch? and, when told that we were separated from Rome, their answer was: "Ah, then you are an apostacy from an apostacy."

This misunderstanding is gradually being removed. The revival of the Jerusalem Bishopric under Bishop Blyth under more happy auspices and with the consent of the Patriarch, has facilitated intercourse, and the cessation of proselytizing has restored confidence between the Churches. The consecration in 1898 of the Anglican Church of S. George the Martyr at Jerusalem by the Bishop of Salisbury in the presence of two Archbishops, the delegates of the Patriarch, marked a distinct advance in the cordiality of our relations. The Patriarch has kindly allowed English priests to celebrate the Eucharist in the Chapel of Abraham in the Church of the Resurrection at Jerusalem. The visits of the Archbishop of York and the late Bishop of London to Russia, and the presence of Antonius, Archbishop of Finland, at Queen Victoria's Jubilee celebration, assisted the development of interest and friendship by causing discussion

and disseminating information on the subject of the different Churches in each other's country. And it is to be hoped that an increased knowledge of each other's standpoint will in the future more closely draw together the two ancient Catholic Communions, who, in their love of truth, justice and freedom, have been compelled to resist to the uttermost the claims of the Roman Church.

CHAPTER XXII

THE REUNION OF CHRISTENDOM

ANY one who views with sympathy the position of the Eastern Church, as a rule, will be a student of comparative Christianity, for the subject opens out a wide vista, in which the various Christian bodies are seen in their true perspective and proportion. Without a knowledge of the existence and claims of the Eastern Church no thoughtful student would be able to weigh aright the conflicting views of Christianity which surround him. And, above all, the study of Eastern Christianity teaches us that the Western Patriarch, otherwise known as the Pope, need not be received at his own estimation. Many zealous upholders of the Papacy would press upon us the dilemma that the Pope is either the vicar of Christ or Antichrist. But, if nothing else, at any rate our little review of a not inconsiderable *tertium quid*, which has never been either Papal or Protestant, altogether disposes of this seeming dilemma. The Pope is neither Michael nor Lucifer; he is the Western Patriarch, the chief ecclesiastic of the Latin races, who in ancient times deservedly held the position of the *primus inter pares* of the Patriarchal College. We do not wish, in any way, to use railing

language of that Church which, within its own sphere of lawful influence, has taught the peasants of Brittany, Italy, Belgium and so many parts of the world the things which belong to their peace. And, indeed, the Eastern Church is not altogether clear of the charges of pride and worldly intrigue. Phanar, the residence of the Patriarchs of Constantinople, has many a story which might even match those of the Vatican as regards worldly policy and intrigue. Patriarch after Patriarch has shed his blood for his religion after scheming and plotting for the office that enabled him to become a martyr. No branch of the Church is altogether perfect.

The English Reformation, like the events which gave rise to the schism between East and West, was not without its worldly side, and yet this does not prevent us from seeing the finger of Providence in the giving a new impetus, a new vigour, to the Reformed Church of the Anglo-Saxon race.

Here, for instance, under the providence of God, the Church for the first time since the Great Schism became conscious of its real unity. The Eastern and Roman Churches each claim, with almost equal arrogance, to be the sole and original Church of Christ. To us of the Anglican Church it has been reserved to point out to both that the dramatic scene in S. Sophia on July 16, A.D. 1054, was not in reality a rending of the seamless robe of Christ. That schism, like our own separation from the rest of the Church, shall be overruled for good. Although outward

unity has been broken, we are all one in the invisible Head of the Church. And it may be under Providence the grand destiny of the Anglican Church not only to join the hands of Rome and Constantinople, but also to collect and gather into the one fold so many of our Nonconformist brethren as believe the Lord Jesus to be God Incarnate.

In our own Church we have a goodly heritage. We may, in imagination, have been present with S. Basil and S. Chrysostom in the Church of the days of the General Councils, and yet none the less gladly return to our own simple Liturgy; for this, although reconstructed in modern times, had its counterpart and facsimile in many an Eucharist offered during the first three centuries. It may not be perfect; for, in fact, it is not. For any liturgiologist must regret the absence of the invocation of the Holy Spirit at the consecration which was so thoughtfully and piously introduced into the first Prayer-book of Edward VI. But the Roman Liturgy lacks the same; and we cannot believe that either is wanting in anything that makes it a representation of that service which our Lord ordained. We, it is true, have departed further from the Liturgy of the ancient Church than the Church of Rome; the Protestantism of the Church of England is a degree in excess of the Protestantism of the Church of Rome, but we may have for our consolation the fact that, if a Chrysostom would miss amongst us his more ornate service, an Ignatius or a Polycarp might feel at home.

We have, like every one and everything on earth, the defects of our qualities. But, at any rate, one privilege seems to be marked down for us, that of extending the hand of friendship to our separated brethren of East and West. As we saw in the last chapter, there is no immediate prospect of the realization of our hopes. In proportion to our grasp of the facts of the case does this, humanly speaking, recede. And yet we should be faithless, in view of our unique position, if we did not remember that what seems impossible to men is possible with God.

In a book of this kind, wherein we have striven to keep to facts, nothing would be more incongruous than making controversial capital out of recent developments among Christians, and nothing is worse than rash prophecy. But, if the foundations of Christian doctrine are being undermined among Protestants both at home and abroad, there will possibly be a drawing more closely together of all those who have a clear grasp of the fact that God in Christ, by the operation of the Holy Ghost, lifted up our manhood into God, by the Logos entering our conditions of time and space, becoming incarnate of the Holy Ghost of the Virgin Mary.

It is, again, not impossible that Vaticanism some day may defeat itself. The reins may be drawn too tightly. A reaction against the tyranny of the Roman Curia may one day open out the prospect of a return of many to a more primitive Catholicism. The East, although there seems little hope of this, may become

less intransigent. And even though all these things are but chimeras, yet, in the providence of God, some way may be opened of which we cannot speculate or dream.

In the meantime we can but each be true to the light we have. We must study both the past and the present. We must try to enter into the feelings and prejudices of those most opposed to us. And there is no need for me to urge further that we must not leave out of account the Eastern Church. And even if outward unity be long delayed, if corporate reunion be not obtained, still we may thus be drawn closer to the invisible Head of the Church, our Saviour Jesus Christ.

CHAPTER XXIII

CONCLUSION

THE first aim of this little book has been impartiality, and, as far as it goes, accuracy. For the Eastern Church has often been regarded by both Romans and Protestants as a mine, from whence controversial capital may be extracted; and, naturally, writers with such an object in view have dwelt upon those features which coincided with their own views, and have minimized or omitted reference to other sides of the question. In this little work there is no attempt to prove or disprove anything, but to give a picture as complete as possible of the Holy Eastern Orthodox Church.

In trying to portray Eastern Christianity, I have endeavoured to keep in true proportion the various components which make up its individuality. To approach the subject from the side of the Russian Church alone would not give the reader a clear view of the standpoint of the Orthodox Church. We might learn much about the rules and ceremonies observed in that country, but we should not see clearly the position and *raison d'être* of Orthodoxy. This is best done by having a bird's-eye view of the four

Patriarchates and their daughter Churches. The Eastern Church takes for granted the ancient theory of Patriarchs and considers their Western brother to have lapsed from their number. Thus we see that the Eastern Church claims to be the Church of the early centuries, from whence all other Christians have seceded.

Each of the chapters forming this book has been arranged so as to convey information as comprehensively as possible of subjects, many of which have been treated by great scholars. My claim can only be, that I have condensed and selected such of their researches as is necessary for my object. In matters of history I have followed the Rev. A. H. Hore; my translations have been made with the open page of my predecessor's version before me; and especially am I indebted to Mr. Shann, whose clear, picturesque style surpasses that of Dr. Neale as a life-like representation of Greek Church poetry. In addition to the authorities consulted, I have also to add numerous books of travel bearing on my subject, which I have compared, contrasted, or discounted, according to the known views and prejudices of their writers. Of Dr. Neale I need hardly speak, for his monumental work, so correct in the main, is a valuable source of information for all Eastern Church students. Surely English Churchmen will not much longer allow that writer's works to wander over the face of the earth on the dispersal of libraries, priced in second-hand catalogues above their original value. Now that the

copyright is extinct, it should be worth the while of some publisher to reprint them, if the English clergy and laity were awake to their importance.

I have but gathered together in a small compass as much information with regard to the claims, history, doctrine and ritual of the Eastern Church as will convey to the average reader an idea of what that communion represents. The selection of the offices has been made with the object of giving as varied a view of the rites of the Church as is compatible with brevity.

In my transliterations of Greek words, such as those of the various services and verses, I make no claim to exactness; for instance, the choosing of Irmos instead of the more correct Hirmus is purely arbitrary. My excuse for writing this book is an interest in and sympathy with Eastern Christianity, and a certain grasp of the situation which makes me to see it steadily and see it whole, and the hope also to create additional interest in a subject which has a special claim upon the attention of the Church in England.

When a man has a hobby or pursues a certain line of study, he is apt to attach undue importance to that which he has found to be of interest to himself, and is sometimes mistaken in thinking that others will share his enthusiasm.

I venture to hope that I am not thus self-deceived, and that those among my friends (and I should like specially to mention Dr. Dowling, Archdeacon in

Syria), who have urged me to make this attempt, have not been wrong in wishing that the existence and history of the Eastern Church ought to be more widely known; for, surely, the very existence of this body is one of the strongest subsidiary bulwarks of the Anglican position. We, at the Reformation, appealed to Scripture, the Creeds, and the teaching of the primitive Church. But our protest against the unscriptural and unhistorical claims of the modern Papacy finds an additional and forcible argument, the strength of which has hardly been weighed sufficiently, in the existence of a Church, which, with unbroken continuity, has always maintained towards Rome the attitude which in the name of truth and liberty we were compelled to assume more than three hundred years ago. We should be in a very much weaker position in our controversy both with Rome and with Puritanism were it not for the witness afforded by the history of the Holy Eastern Orthodox Church.

THE END

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